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COPTIC BIBLICAL TEXTS
IN THE
DIALECT OF UPPER EGYPT

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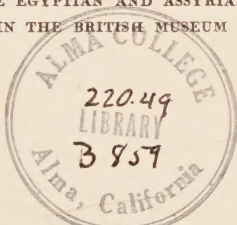
COPTIC BIBLICAL TEXTS

IN THE
DIALECT OF UPPER EGYPT

EDITED BY

E. A. WALLIS BUDGE, M.A., LITT.D.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM



WITH TEN PLATES

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PREFACE

THE present volume contains Coptic versions of the Books of Deuteronomy, Jonah, and the Acts of the Apostles, from the papyrus Codex Oriental No. 7594, and the Book of the Apocalypse from the paper manuscript, Oriental No. 6803; all of them are written in the dialect of Upper Egypt. The papyrus Codex was acquired by the Trustees in April last year, and the paper manuscript in the year 1907. The editing of the texts has been carried out by an arrangement with my colleague Dr. L. D. Barnett, Keeper of the Department of Oriental Printed Books and Manuscripts in the British Museum.

The texts in the papyrus Codex are of great importance, for the script in a Greek hand which comes at the end of the Acts of the Apostles proves that the volume cannot have been written later than the middle of the fourth century. Hence it is now certain that copies of some Books of the Old and New Testaments, written in Coptic, were in circulation among the Egyptian Christians early in the first half of this century; and it is legitimate to conclude that the origin of the version itself cannot be placed later than the third century. The Codex is, in fact, the oldest known copy of any translation of any considerable portion of the Greek Bible; indeed it is probably as early as any copy now in existence of any substantial part of the Bible.

In the Introduction an attempt has been made to show the relation of the Coptic texts to their Greek originals, to describe the principal variations of the Coptic version, and to indicate to which of the great Greek MSS. the texts are most akin. This work and the collations were drawn up under the advice of Dr. Kenyon, who made many friendly suggestions. I am also indebted to him for his authoritative notes on the age of the Codex, and on the value of the texts in it for textual criticism of the Septuagint and the New Testament. My thanks are due to Mr. H. I. Bell, of the Department of Manuscripts, for his description of the papyrus fragments which formed the binding of the Codex; and to the Rev. G. Horner, M.A., who placed at my disposal his transcript of the Sahidic Acts of the Apostles from an Oxford MS. of the twelfth or thirteenth century, with permission to print any part of it. How far I have availed myself of his kindness the notes to the Acts show.

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ASSYRIAN ANTIQUITIES,
BRITISH MUSEUM.


March 11th, 1912.

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
INTRODUCTION

I. DESCRIPTION OF THE PAPYRUS CODEX ORIENTAL No. 7594.

THIS Codex, which is now in the Department of Oriental Printed Books and Manuscripts, was found in Upper Egypt, and was acquired by the Trustees of the British Museum in the spring of the year 1911. It contains the following Books of the Bible :

1. The **Book of Deuteronomy**. Fol. 1 *a*. The text is incomplete, and the following passages are wanting : Chap. I, vv. 1—38 ; Chap. II, v. 20—IV, v. 38 ; Chap. VIII, v. 3—IX, v. 6 ; Chap. XIII, v. 18—XIV, v. 17 ; Chap. XVIII, v. 11—XIX, v. 1 ; Chap. XX, v. 6—XXII, v. 2 ; and Chap. XXVI, v. 11—XXVII, v. 26. Several verses also are wanting on foll. 36 and 45. The title of the Book is given at the end of the text (fol. 53 *b*), ΠΤΕΥΤΕΡΟΝΟΜΙΟΝ, and is followed by an invocation (in Greek) of peace on the scribe and the reader, ΕΙΡΗΝΗ ΤΩ ΓΡΑΨΑΝΤΙ ΚΑΙ ΤΩ ΑΝΑΓΝΩΣΚΟΝΤΙ ; both are written in large, bold letters, with short lines drawn above and below some of them (see Plate IV).

2. The **Book of Jonah**. Fol. 53 *b*. With the exception of a word or two the text is complete. The first few verses are written on the lower part of the last page of Deuteronomy, and above them in ordinary-sized letters is the word ἸΩΝΑΣ (see Plate IV) ; the main title, however, is given at the end of the book (fol. 57 *b*), where it is written in large letters similar to those in the title of Deuteronomy.

3. The **Acts of the Apostles**. Fol. 58 *a*. The text is incomplete, and the following passages are wanting: Chap. XXIV, v. 17—XXVI, v. 32; Chap. XXVII, vv. 7–9, 17–21, and 27–29; besides these, portions of several verses from fol. 87 to the end have been eaten away by worms. The main title of the Book is given on fol. 108 *b*, **ⲛⲉⲣⲁⲓⲥ ⲛⲁⲡⲟⲥⲩⲟⲗⲟⲥ**, where it is written in letters of the ordinary size, and enclosed within a plain palm-leaf border, at each corner of which is the mark , ordinarily used for dividing paragraphs (see Plate IX).

4. **Colophon**. Fol. 108 *b* and fol. 109 *a* and *b*. Incomplete. This is written in cursive Greek characters, but the language is Coptic.

The Codex contains 109 leaves measuring from 10½ in. to 11½ in. in height, and from 5½ in. to 6½ in. in width; when they were new their average height must have been about 12 or 12½ in., and they were about half an inch wider than now. When complete the Codex must have contained about 133 leaves, for the pagination and the lacunas in the texts indicate that 24 leaves are wanting. The greater number of the lacunas occur in the Book of Deuteronomy; see p. 1 (3 + 2 leaves), p. 5 (6 leaves), p. 20 (2 leaves), p. 42 (1 leaf), p. 57 (1 leaf), p. 62 (3 leaves), and p. 77 (2 leaves). In the Acts of the Apostles there is one lacuna; see p. 257 (4 leaves).

The pages were numbered by letters of the alphabet, and three distinct paginations may be identified. The first ran up to about **ⲡⲁⲉ**, the second to **Ⲭ**, and the third to **ⲡⲓⲃ**; nearly all the page numbers have disappeared.








When the Codex was found it was in a very dilapidated state, for all the leaves had broken away from the back of the cover, many were in several pieces, and all were so brittle that it was nearly impossible to turn them over without causing the ink to fly off from their surfaces. Many leaves were worm-eaten, little or much (see Plates

III, VIII, and IX), and the outer margins of several had been rubbed away by use in ancient days. The rounded corners of all of them suggest that the Codex was carried about by its owner, either wrapped up in cloth or in a rough leather wallet. As it was impossible to copy them in this state, it was decided to take the Codex to pieces, and to mount each leaf separately between two pieces of glass. The covers were formed of fragments of discarded papyrus documents, stuck together with gum, and covered over with a layer of thin kid-skin varnished. The back of the cover to which the quires had been sewn was formed of a strip of thick, dark brown leather, lined with two or three layers of papyrus. The covers were taken to pieces, and the fragments of inscribed papyrus of which they were formed supply valuable indications as to the age of the Codex. They have been examined by Mr. H. I. Bell, of the Department of Manuscripts, British Museum, and his description of them will be found at the end of this section.

The quires usually contained eight leaves, i. e. four sheets of papyrus measuring about $12\frac{1}{2}$ in. in height and 13 in. in width, folded in half, but some contained six leaves, and some only four. Whether the quires were signed by letters or numbers cannot be said, for no quire mark is preserved on any leaf. Several of the quires appear to have broken away from their binding in ancient times, and when the Codex was repaired these were strengthened before re-sewing by strips of very fine vellum gummed down their backs. Among the pieces of vellum used in strengthening the quires is a rectangular fragment on which are written vv. 17 and 18 of the first chapter of the Book of Daniel according to Theodotion; for the transcription of the text see p. xv.

Throughout the Codex there are no decorated margins, and no ornamental initials. The only attempts at ornamentation are found on fol. 53 *b* and fol. 57 *b*, where at the

end of each text are drawn two or three palm branches, which are intended to serve as tail pieces.

The end of a section is marked by two dots following the last word ∴, and often by one or other of the following signs:  p. 5, — p. 8,  p. 11,  p. 24,  p. 45,  p. 89, and > p. 133; the mark most commonly used is . The text of a new paragraph usually begins in the same line as that in which the preceding paragraph ends, but in the first complete line of the new paragraph the first letter of the first word is written a little outside the range of the beginnings of the other lines. The use of the paragraph mark  and the quotation mark are well illustrated by Plates V and VI.

Each page contains one column of writing, and the number of lines in it varies from 29 to 38. In Deuteronomy the average number of lines to the page is 32, in Jonah it is 29, and in the Acts of the Apostles 38. The size of the writing and the spacing of the letters vary, and in some places the letters are drawn more carefully than in others. Though there are many mistakes in the texts, erasures are few; the largest is on fol. 16*b*. There are many irregularities in the surface of the papyrus, which at first sight appear to mark erasures, but the continuity of the text shows that the scribe avoided these merely to spare his pen. A careful examination of all the texts shows that they were written by one and the same hand.

In several places the leaves are so much rubbed that the text is illegible (see Plates VII and VIII), and in many words letters have flaked off, leaving nothing behind but the marks of the reed pen. Certain passages must have been illegible in ancient days, for on fol. 27*b* (last line) the **ⲧⲩ** were retouched in ink of a different colour, and on fol. 28*b* several of the letters have been similarly treated,

but not very successfully, for the restored letters are ill-shaped and larger than those in the rest of the text. On fol. 29 *a* some reader appears to have noted the omission of a word, and to have added above the line (third from the bottom) **ΔΙΑΝ** for **ΔΙΟΤΑΝ**.

To assign anything like an exact date to the Codex is extremely difficult, because it is manifestly older than any other Coptic document available, and because we have nothing else of the same period with which to compare it. It is older than any of the MSS. illustrated by Professor Hyvernât in his *Album de Paléographie Copte*. For further remarks on the age of the Codex see p. lvii.

Among the many interesting characteristics of the Codex may be mentioned the following:

When the copyist came to the end of a line, and found that he had not space enough to finish the word in writing of the ordinary size, he reduced the size of his letters, and wrote them so close together that they are often illegible. Many instances of this will be found in the Book of Deuteronomy.

The copyist was very inconsistent in his use of the stroke over the letters **ⲙ** and **ⲛ**, and he frequently omits it when either of these letters follows a word ending in **ⲉ** or **ⲓ**. Its use and disuse appear to have assisted the rhythmical flow of the words in reading.

We find in many places throughout the Codex a mark like a comma placed after certain letters, e.g. **ⲙ'**, **ϣ'**, **ρ'**, **κ'**, **λ'**, &c. Dr. Kenyon informs me that a similar mark is often placed between two consonants in Greek MSS., and also at the ends of undeclined foreign names. In our text, however, the use of this mark is general, and the following examples will illustrate it: **ⲥⲱⲧⲁⲓ'** **ⲧⲡⲉ**, p. 100; **ⲡⲕⲁⲣ'** **ⲥⲱⲧⲁⲓ'**, p. 100; **ⲁϣ'** **ⲧⲁⲙⲉⲓⲟⲕ'**, p. 100; **ⲡⲉⲕ'** **ⲣ̅ⲗⲟ**, p. 100; **ϣⲡⲁⲟⲩⲱⲙ'** **ⲡⲥⲁ**, p. 102; **ⲥⲓⲭ'** **ⲉⲣⲁⲓ**, p. 104; **ⲡⲉⲫⲁϣ** **ⲡⲁϣ'** **ⲫⲉ**, p. 110; **ⲡⲉⲧ** **ⲃⲏⲕ'** **ⲉⲭⲡ**,

p. 111; **ε**κατ'α**στ**[ε**ι**λε], p. 229: **ε**χ**η** τ'α**χ**α**ϊ**α, p. 221: **π**βα**π**'τ'ι**ς**α, p. 224; τ'η**ρ**ο**τ**, p. 239; **η**τ'ω**ρ**τ**ρ**, p. 242: **κα**τ'α, p. 254: **ψ**'σο**π**'с, p. 262: τ**ρ**α**λα**τ'ια, p. 222: **μ**οο**τ**τ' α**τ**ω, p. 213: τ**α**π**τ**'ι**ο**χ**ι**α, p. 185; **π**ιο**τ**τ'ε, p. 181.

In the Song of Moses (pp. 100 ff.) there are evidences that an attempt was made to accent parts of the text, probably for singing purposes. Thus we have: **π**ρ**α**η, p. 100; **η**κ**α**τ'α, p. 101; **η**π**ε**ρ ε**ι**ε**ι**β' **η**π **η**ο**ε**ι**λε**, p. 101; α**ψ**ε**ι** α**ψ**ε**τ**α**ε**, p. 101; α**η**, p. 102; τ**α**ι**α**μ**ο**ο**τ** **χ**ε ο**τ**, p. 102; **ψ**α ο**τ**α, p. 103; **η** **π**χ**ι**κ**α** **ψ**η**α**τοο[**η**ε] **η**α**τ**, p. 104; α**τ**ω **η**τ**α**χ**ο**ο**ς**, p. 105; **η**τ**α**π**τ**ι**λο**τ**ι**α, p. 107; **η**τ**ο**ς' **τ**ε **φ**τ**η** **η**ο**τ**α**α**, p. 107; **τ**ε**ψ**α**α**τ, p. 108; **τ**ε**τ**η**η**α**ε**π**ε**ι**κ**α**λ**ι **ε**η **π**α**α** **ε**τ **η**α**α**τ, p. 109; **π**ψ**ω**τ', p. 110; **τ**η**α**ρ**ρ**α**λ**ια, p. 110; ο**τ**μ**ο**δ**ε**ι· **ε**α**ψ**ε**ω**ρ**η** **η** ο**τ**σ**η**δ**ε**ι, p. 110; **π**χ**ο**ε**ι**ς, p. 110; **π**ε**ψ**σ**η**ο**τ**, p. 110; **τ**ε**ψ**ο**τ**ε**ρ**η**τ**ε, p. 110; **π**ε**σ**τε**ρ**ε**ω**α, p. 111; **π**ε**κ**ψ**ο**δ-**ψ**ο**τ**, **π**τοο**τ** **η**α**β**α**τ**, **φ**α**σ**κ**α**, **π**ε**π**ο**α**λ**ε**ι**μ**, **π**κ**ω**τ**ε**, **ε**ι**ε**ρ**ι**χ**ω**, **τ**ε**φ**ο**η**ι**κ**η, p. 111; **σ**η**σ**ω**ρ**, **η**φ**η**η**ε** **η**π **π**ρι**μ**ε, **η**α**τ**η, p. 112; **ε**δ **ε**ι **ε**δ, p. 113.

The Song of Moses is written as if it were prose, and in many cases the ends of the members of the verses are not even marked by dots.

II. MR. BELL'S DESCRIPTION OF THE PAPYRUS FRAGMENTS WHICH FORMED THE COVER OF THE MS. ORIENTAL No. 7594.

1. A small vellum fragment, used to strengthen the papyrus in one place. It has writing on only one side, viz. Daniel (in Theodotion's version) i. 17, 18, with some *var. lectiones* not noted in the apparatus to Swete's *Septuagint* (Cambridge, 1894, vol. iii). I should assign it to the fourth century, and more probably to the first than to the second half of the century. There is no sign of the

heaviness characteristic of the fifth and following centuries, and the hand seems clearly earlier than either the Sinaiticus or the Alexandrinus; it is not dissimilar to the Vaticanus (generally dated middle fourth), though less neatly and finely written.

Daniel (according to Theodotion) i. 17, 18.

καὶ τὰ παιδά] ¹

[ρι]α ταῦτα οἱ τέσσαρες αὐτοὶ ἔδωκε[ν]

ὁ θεὸς αὐτοῖς φρόνησιν καὶ σύνε

[σ]ιν ἐν πάσῃ γραμματικῇ σο[φί]α

[κ]αὶ Δανιὴλ συνῆκεν ἐν πάσῃ ὁρά

[σ]ει καὶ ἐν ἐνυπνίοις. καὶ μετὰ τέ

[λο]ς τῶν ἡμερῶν ὧν εἶπεν ὁ βα[σι]

[λεὺ]ς εἰσαγαγεῖν αὐτοὺς καὶ εἰ[σ]ή[γα]

[γεν] αὐτοὺς ὁ ἀρχευνούχος ἐνα[ν]

[τίον Ναβουχοδονοσόρ.

2. Fifteen fragmentary Greek papyri in cursive script. With two exceptions they are all accounts. The exceptions are contracts, both very imperfect; one perhaps relates to an hypothecation, the other probably to landed or house property, as the βιβλιοφύλ(ακες) ἐγκτήσεων are mentioned. The accounts are in more than one hand, but as they are all of much the same character and similar entries frequently occur, it seems probable that they all belong to one account or series of accounts. One contains three place-names which are known as the names of villages in the Heracleopolite nome, but in another names of villages in the Hermopolite nome occur, and it seems clear that the accounts relate mainly to Hermopolis, and to the city rather than the nome. The senate is mentioned several times, also the prytanis, &c. The baths of Messal(ina) and Titus and the

¹ The following line is the first of the column, and these words must have been at the bottom of the preceding column (or page).

gymnasium are mentioned, also the temples and priests of Hermes and Aphrodite; and a 'public sophist' (δημοσίου σοφιστοῦ) occurs. The 'stable of the Greens' (the circus-faction) is also mentioned, and Hermopolis is named more than once. 'The cooks of the city' make payments several times. In one case a payment of 41 talents and 16 drachmae is made by 'the Hermopolitans through Silvanus the prytanis'.

It is not clear whether the accounts are private or official. Expenditure and receipts alike occur, and the mention of ἀπαιτηταί and of such payments as that by the city referred to above might suggest a taxing account, but the lists of expenses make this doubtful. It may be suggested as a mere conjecture that the accounts may be connected with one of the circus-factions. A closer study of the fragments than I have had time to undertake would perhaps yield more definite conclusions.

The fragments do not seem to contain any date whatever. The character of the handwriting suggests a date early in the fourth or late in the third century, and this conclusion seems to be confirmed by the following facts:

(1) The coinage is entirely in talents and drachmae, not in solidi and carats. The sums are high, suggesting a date not earlier than Diocletian, whose reforms in the coinage caused a rapid and astounding decline in the value of the old drachma-coinage. On the other hand the sums are not enormous. Later in the century sums of over 100 talents are common. Thus in *B.M.Cat.* ii, p. 316 (A.D. 337-350) two slaves cost 2400 talents; in Berlin Pap. 21 (A.D. 340) wages of 25, 15, &c. talents a month are paid, a xestes of wine costs 3 talents, &c. Here, except in totals or the payment by the Hermopolitans, the number of talents rarely exceeds 3 at most, and very many amounts are of less than a talent. Very similar amounts occur in P. Rainer E 2000 (A.D. 314), also from Hermopolis, published by

Wessely in *Sitzungsber. d. Phil.-Hist. Kl. d. Kais. Ak. d. Wiss.*, Wien, Bd. 149, Abh. v, p. 12. Moreover, no sums of drachmae higher than 5999 (6000 dr. = 1 tal.) are ever mentioned; there is no reckoning by 'myriads', such as is very common later.

(2) One of the fragments of contracts mentions the *βιβλιοφύλακες ἐγκτήσεων*. The latest hitherto recorded occurrence of these officials or their office is in A.D. 307, and the latest before that date is 289 (doubtful) or 275 (certain).

(3) The priests and *παστοφόροι* of Hermes and Aphrodite occur frequently, both as paying and as receiving money. On the other hand there are no Christian references. A name Paulus and a doubtful name *Ἰσάκ* are the only (possible) indications of the existence of Christianity that I have noticed. Paulus is not necessarily a Christian name, and the reading *Ἰσάκ* can be accepted only with great reserve; even if correct, it may be the name of a Jew. The inference seems not unlikely that Christianity was not as yet officially recognized or very widespread in Hermopolis. My conclusion would be that the papyri are unlikely to be of a later date than about 320, and may probably be as much as ten or twenty years earlier.

3. Some small scraps of no value. One is Coptic. Two contain writing in literary uncials which might be of the fifth century, but are not perhaps necessarily so (cf. P. Oxy. 661). They were, presumably, if of the fifth century, later insertions.

III. THE BOOK OF DEUTERONOMY¹.

The Coptic text of this book which is printed in the following pages does not appear to me to be an independent

¹ Portions of the text of this book are found in MSS. which vary in date from the eighth to the twelfth century, see Crum, *Catalogue of the Coptic MSS. in the British Museum*, pp. 4, 392;

translation from the Greek, but a copy made for some devout person, for his private use, from some existing manuscript. An examination of the text shows that in several places there are omissions of one or two words, and that every here and there the Coptic has no equivalent for whole verses in the Greek. If we assume that our text is an independent translation from the Greek, the only explanation of such omissions possible is that the translator forgot to translate certain words and passages. If we assume that our text is a copy from some existing manuscript, then we must conclude that such words and passages were either wanting in the archetype, or that the scribe who made the present copy omitted them inadvertently. The following are examples of such omissions :

1. A part of v. 5 and the whole of v. 6 of chap. vi are omitted (see p. 12). In the Greek, v. 5, we have $\tau\eta\varsigma \psi\upsilon\chi\eta\varsigma \sigma\omicron\upsilon$, and in v. 6 we have $\tau\eta \psi\upsilon\chi\eta \sigma\omicron\upsilon$, and as our Codex omits the whole passage between these words, it seems clear that the eye of the Coptic translator or copyist travelled to $\Psi\Upsilon\chi\eta$ COY instead of to $\Psi\Upsilon\chi\eta\varsigma$ COY , the omission of one and a half verses in his text being the result. As the word $\Psi\Upsilon\chi\eta$ was generally adopted by the Copts as their word for 'soul', the omission of the passage may be due quite as well to the copyist as to the original translator.

2. Chap. vii. 3. The Coptic has no equivalent for the Greek $\kappa\alpha\iota \tau\eta\nu \theta\upsilon\gamma\alpha\tau\acute{\epsilon}\rho\alpha \alpha\upsilon\tau\omicron\upsilon \omicron\upsilon \lambda\acute{\eta}\mu\psi\eta \tau\tilde{\omega} \nu\acute{\iota}\tilde{\omega} \sigma\omicron\upsilon$.

3. Chap. vii. 10. The Coptic has no equivalent for the Greek $\kappa\alpha\tau\grave{\alpha} \pi\rho\acute{o}\sigma\omega\pi\omicron\nu \acute{\alpha}\pi\omicron\delta\acute{\omega}\sigma\epsilon\iota \alpha\upsilon\tau\omicron\upsilon\varsigma$.

Wessely, *Griechische und Koptische Texte*, i, p. 28 ; Ciasca, *Fragmenta Copto-Sahidica*, vol. i, Rome, 1885, pp. 118 ff. ; Erman, *Bruchstücke*, Göttingen, 1880, pp. 15-17 ; Maspero, *Mission*, tom. vi, pp. 115 ff. ; Pleyte-Boeser, *MSS. Coptes*, 1897 ; Schleifer, *Sitzungsberichte*, Bd. 162 and 164 ; Lemm, *Sahidische Bibel-fragmente*, iii (1906) ; *Journal of Theological Studies*, 1906, p. 73, and January, 1910, p. 246, &c.

4. Chap. xiii. 5. After **περε ρασοϣ** some word like **εϣεμοϣ** is wanting to represent the Greek *ἀποθανεῖται*.

5. Chap. xiii. 9. After **εμοοϣτῃ** some word like **ἡϣορῃ** is wanting to represent the Greek *ἐν πρώτοις*.

6. Chap. xvii. 11. After **ἡῶαακ** the words **κατα πνομοϣ** (Gr. *κατὰ τὸν νόμον*) are omitted.

7. Chap. xviii. 1. The Coptic has no equivalent for *δλη φυλῇ Λευεί*.

8. Chap. xix. 4. The Coptic has no equivalent for *τοῦτο δὲ ἔσται τὸ πρόσταγμα τοῦ φονευτοῦ*.

9. Chap. xix. 19. The Coptic has no equivalent for *καὶ ποιήσετε αὐτῷ ὃν τρόπον ἐπονηρεύσατο ποιῆσαι κατὰ τοῦ ἀδελφοῦ αὐτοῦ*.

10. Chap. xxiii. 21. The Coptic has no equivalent for *ἐὰν δὲ μὴ θέλῃς εὔξασθαι*.

In these places it seems clear that from one to three lines of Coptic are omitted, and that the original translator or the copyist may equally be the person to blame for the omissions. In the following examples the blame for the blunders seems to rest with the copyist.

1. Chap. i. 42. There is no Greek equivalent for the Coptic **κατα ρωῃ ἡα εἰτα πχοεϣ πεκνοϣτε ρωη ῶμοοϣ ε τοοτῃ**; the words are unnecessary, and it seems that the scribe copied them inadvertently from the preceding verse.

2. Chap. ix. 26. The line of Coptic **εἰτ ἀκῃτῃ ε ῥολ ρῃ πκαρ ῃ κῃαε** is two lines too low down, and it should follow the line **οϣ ῃπ τεκμερϣ ταῖ εἰτ ἀκσοϣ[πῃ]**.

3. Chap. x. 12. The words **ε ῥολ ρῃ πεκρῃτ τηρῃ** are obviously repeated from the preceding line.

4. Chap. xii. 13. **πεκσιϣ**, 'thy hands', is obviously a mistake for **ἡπεκσιλῃ**, 'thy burnt-offerings', *τὰ ὀλοκαυτώματα*. This mistake was perpetuated in a manuscript used by Ciasca.

There are several other short passages omitted in the Coptic text, but as they are also omitted in the Greek codices which are called A and F in Prof. Swete's *Old Testament in Greek*, we may assume that they were wanting in the Greek manuscript from which the original Coptic translation was made. Of these the following are examples :

1. Chap. v. 14. ἐν γὰρ ἑξ ἡμέραις ἐποίησεν Κύριος τὸν τε οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς.

2. Chap. ix. 15. ἕως τοῦ οὐρανοῦ.

3. Chap. ix. 29. καὶ ἐν τῇ χειρί σου τῇ κραταίᾳ.

4. Chap. xi. 4. καὶ τὴν δύναμιν αὐτῶν.

5. Chap. xii. 27. The Coptic text agrees in part with A and F, but has no equivalent for τὸ δὲ αἷμα τῶν θυσιῶν σου προσχεεῖς πρὸς τὴν βάσιν τοῦ θυσιαστηρίου κυρίου του θεοῦ σου (Swete, p. 370).

In several passages the Coptic text agrees with that of A or B, and F, e.g. :

1. Chap. v. 17-19. In the order of the sixth, seventh, and eighth Commandments, i. e. Thou shalt not commit adultery; Thou shalt do no murder; Thou shalt not steal. Here it agrees with B against A F.

2. Chap. xi. 25. A F τὸν φόβον ὑμῶν καὶ τὸν τρόμον ὑμῶν.

3. Chap. xii. 6. The Coptic text agrees with the Greek καὶ τὰς ὁμολογίας ὑμῶν καὶ τὰ θυσιάσματα ὑμῶν καὶ τὰς ἀπαρχὰς ὑμῶν καὶ τὰ ἐκούσια ὑμῶν (Swete, p. 368).

4. Chap. xiv. 25. A F ἐπὶ βουσὶ ἢ ἐπὶ προβάτοις ἐπὶ οἴνῳ ἢ ἐπὶ σίκερα ἢ ἐπὶ παντὸς οὗ ἂν ἐπιθυμῇ ἡ ψυχὴ σου.

5. Chap. xvii. 8. A F ἐπικληθῆναι τὸ ὄνομα αὐτοῦ.

6. Chap. xxiv. 17. A F καὶ οὐκ ἐνεχυρᾷς ἱμάτιον χήρας.

7. Chap. xxv. 16. B F ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σου πᾶς ποιὼν ταῦτα πᾶς ποιὼν ἄδικον.

8. Chap. xxviii. 31. A F καὶ οὐκ ἔσται σοι ὁ βοηθῶν· οἱ υἱοὶ σου καὶ αἱ θυγατέρες σου δεδομένοι ἔθνη ἐτέρῳ.

9. Chap. xxxii. 42. Α F καὶ ἡ μάχαιρά μου καταφάγεται κρέα ἀφ' αἵματος.

In many passages there are Coptic words for which there are no equivalents in the received Greek text, e. g. :

1. Chap. vii. 15. εχῆ νεκχιχεοτ τηροτ · ατω.

2. Chap. xi. 1. νε нт αχρωп ααοοτ ετοοτῆ.

3. Chap. xi. 24. ετναщωπε ἡ ρηтῆ ἡτε νεκтощ щωπε.

4. Chap. xii. 15. κατα пет ερне текψтхн.

5. Chap. xii. 18. αἱῆ πεκшнρε ατω текщере.

6. Chap. xvi. 20. κατα φтλн · ατω екекрпне α πλ[α]ος ρῆ οτραп α αε.

The translators of the Bible into Coptic borrowed from the Greek a great many words, which they reduced to their simplest forms and incorporated in their translations. In several passages we find Greek words which are different from those used in the parallel places in the received Greek text, e. g. :

1. Chap. i. 43. ατεтῆαηατκαζε represents παραβιασάμενοι.

2. Chap. ii. 8. αηπαρατε represents παρήλθομεν.

3. Chap. ii. 13. ἡтῆπαρατε represents παραπορεύεσθε.

4. Chap. v. 8. κλτптоп represents εἶδωλον.

5. Chap. v. 14. пепросηλтос ет протн ἡ некптλн represents ὁ προσήλυτος ὁ παροικῶν ἐν σοί.

[In chap. xi. 20 нетῆ αα ἡ οτορ = τῶν πυλῶν ὑμῶν.]




6. Chap. xviii. 1. неотсга represents καρπώματα.

In some cases the Coptic translator missed the point of the Greek text or gave a different turn to the meaning, e. g. :

1. Chap. xi. 10. The Greek *ὅταν σπείρῳσιν τὸν σπῆρον καὶ ποτίζουσιν τοῖς ποσὶν αὐτῶν ὥσει κῆπον λαχανίας* is rendered in the Coptic by 'thus they throw in the seed, and water it with suffering (or, severe labour), as [men water] a fine vegetable garden'.

2. Chap. xi. 24. *καὶ ἕως τῆς θαλάσσης τῆς ἐπὶ δυσμῶν ἔσται τὰ ὄριά σου* is rendered by 'and as far as the sea which riseth in the place of the setting [of the sun]'.

3. Chap. xxiii. 23. *θάλασσαν καὶ λίβαν* is rendered by *τεθαλασσα* *ⲙⲡⲓⲛⲉⲙⲡⲓ*, 'the sea and the west'; the Coptic translator thought that *λίβαν* was Libya, or the west.

Many passages illustrate the care which the Coptic translator took to render correctly difficult words in the Greek text before him, e.g. *ἵνα μακροημερεύσητε* is translated by 'that ye may make (or, live) many days', *ⲕⲉ ⲉⲧⲉⲧⲡⲓ ⲉ ⲉⲓⲣⲉ ⲡⲓ ⲟⲩⲙⲏⲙⲉ ⲡⲣⲟⲩⲩ* (vi. 2, p. 11); *ἡμέρα ἐκκλησίας* by 'the day wherein ye gather in together', *ⲡⲓⲣⲟⲩⲩ ⲉⲛⲧⲁ ⲧⲉⲧⲡⲓⲱⲟⲩⲩ ⲉⲣⲟⲩⲛ* (ix. 10, p. 21); *ξύλων ἀσήπτων* by 'pieces of wood which do not produce wood worms', *ⲩⲉⲛⲙⲉ ⲉⲉⲉⲉⲩⲣⲭⲟⲩⲗⲉⲥ* (x. 3, p. 24); *τῷ ἀλλοτρίῳ* by 'him that thou knowest not', *ⲡⲉⲧⲉ ⲛⲧⲉ ⲥⲟⲩⲩⲛ ⲙⲉⲙⲟⲩ ⲁⲛ* (xiv. 20, p. 43). Sometimes to make quite sure that he has given the exact meaning of a Greek word he gives a double rendering, e.g. *καὶ τὸν θλιμὸν ἡμῶν* is translated by 'and our sufferings and our tribulations', *ⲛⲁⲉ ⲡⲉⲛⲟⲩⲥⲉ ⲛⲁⲉ ⲧⲉⲛⲟⲗⲏⲩⲥⲉ* (xxvi. 7, p. 76), thus adding a Greek word which does not appear in our received Greek text. And *καὶ αἱ χεῖρες αὐτοῦ διακρινούσιν αὐτῷ* is translated by 'his hands shall judge him, they shall take judgement with him', *ⲡⲉⲥⲉ ⲁⲓⲁⲕⲣⲓⲛⲉ ⲛⲁⲩ' ⲡⲟⲩ ⲡⲉⲩⲩⲩⲱ ⲥⲉⲛⲁⲩⲩ ⲩⲁⲛ' ⲛⲧⲉⲙⲁⲩ'* (xxxiii. 7, p. 108). Though well acquainted with the Greek word *στήλη*, which he uses twice (pp. 13, 16), in one place (xvi. 22, p. 52), he renders it by an old native word *ⲟⲩⲟⲉⲓⲧ*, in old Egyptian   . Sometimes he abbreviates a passage, e.g. *Κύριος ὁ θεὸς ἡμῶν Κύριος εἷς ἐστίν*, for which the Coptic has simply 'God is One', *ⲟⲩⲁⲁ ⲡⲉ ⲡⲭⲟⲉⲓⲥ* (vi. 4, p. 12). Sometimes he translates a

Greek root differently, e.g. ἄρξεις by 'thou shalt make thyself a governor', **εκεῖ ἀρχων**, and οὐκ ἄρξουσιν by 'they shall not make themselves lords', **ἡνετῖρ χοεις** (xv. 6, p. 45). Sometimes the two parts of a verse are inverted, e.g. in xv. 18 **ⲕⲉ ⲡⲧⲁϣῖⲣⲁⲉⲗⲁⲗ ⲡⲁⲕ ⲡⲥⲟ ⲡⲣⲟⲩⲡⲉ** = ἐδούλευσέν σοι ἐξ ἔτη, and **ⲡⲉ ⲡⲧⲟⲩ ⲡⲣⲟⲩⲧῖⲣ** **ⲡ ⲟⲩⲣⲁⲓ** **ⲕⲉⲕⲉ ⲉϣⲣⲟⲩῖⲣ** **ῖⲣ ⲣⲟⲩⲡⲉ** = ὅτι ἐφέτιον μισθὸν τοῦ μισθωτοῦ (p. 47). About the exact meaning of a word the translator seems sometimes to be in doubt, for in ii. 6 he renders 'silver' (λήμψεσθε παρ' αὐτῶν ἀργυρίου) by **ϣⲟⲩⲏⲧ**, 'brass, or bronze', and in xxviii. 23 he renders χαλκοῦς by the same word. In one passage the translator makes a curious mistake. In xvi. 1 the words ἐξῆλθες ἐξ Αἰγύπτου νυκτός are rendered by 'thou didst come forth from the land of Egypt for nothing', **ⲁⲕⲉῖ ⲉ ⲕⲟⲗ ϣἡ ⲡⲕⲁⲣ ⲡ ⲕⲏⲩⲉ ⲡ ⲕⲏⲕⲏ**.

In a few places the Coptic translator has softened expressions which seemed to him to be coarse. Thus in xiii. 6 he renders ἡ γυνὴ ἡ ἐν κόλπῳ σου by 'thy wife who is with thee', **ⲧⲉⲕⲣⲟⲩⲩⲉ ⲉⲧ ⲡⲉⲩⲁⲕ**. In xxiii. 12 are the words **ⲁⲩⲱ ⲉⲣⲉ ⲟⲩⲩⲁ ⲡⲩⲱⲡⲉ ⲡⲁⲕ ⲉ ⲕⲟⲗ ⲡ ⲧⲡⲁⲣⲉⲩⲃⲟⲗⲏ** **ⲁⲩⲱ ⲉⲕⲉⲃⲱⲕ ⲉ ⲕⲟⲗ ⲉ ⲡⲉⲩⲁ ⲉⲧ ⲡⲉⲩⲁⲩ**, which represent the reading of BAF καὶ τόπος ἔσται σοι ἕξω τῆς παρεμβολῆς καὶ ἐξελεύσῃ ἐκεῖ ἕξω. In xxv. 11 καὶ ἐκτείναςα τὴν χεῖρα ἐπιλάβηται τῶν διδύμων αὐτοῦ is rendered by **ⲡⲥⲟⲩⲧἡ ⲧⲟⲟⲧⲥ ⲉ ⲕⲟⲗ ⲡⲥⲥⲉⲡ ⲕⲟⲟⲩⲧⲏⲧ**, 'she stretcheth out her hand, she toucheth his bosom'. And in xxviii. 27 πατάξαι σε Κύριος ἔλκει Αἰγυπτίῳ εἰς τὴν ἔδραν is rendered by **ⲉⲣⲉ ⲡⲭⲟⲩⲥ ⲟⲩⲥⲟⲕ ϣἡ ⲡⲥⲁⲩⲱ ⲡ ⲕⲏⲩⲉ**, 'God will inflict on thee the plague of Egypt', and for εἰς τὴν ἔδραν there is no equivalent in the Coptic. In xxiii. 18 the words τελεσφόρος and τελισκόμενος seem to have caused the Coptic translator some difficulty, for the former he trans-

lates inadequately, and the latter is omitted from the verse.

There are a number of interesting forms in the Coptic text, among which may be noted: $\epsilon\tau$ $\overline{\alpha\alpha\alpha\alpha\sigma}$ for $\epsilon\tau$ $\overline{\alpha\alpha\alpha\alpha\tau}$, pp. 2, 8; $\kappa\alpha\sigma\tau$ for $\kappa\alpha\tau$, p. 18; $\overline{\alpha\alpha\alpha\alpha\alpha\alpha\epsilon\iota}$ for $\overline{\alpha\alpha\alpha\alpha\alpha\alpha\iota}$ and $\epsilon\rho\alpha\epsilon\iota$ for $\epsilon\rho\alpha\iota$, pp. 18, 22; $\Phi\sigma$ for $\pi\rho\sigma$, p. 115; $\Phi\eta\tau$ for $\pi\rho\eta\tau$, p. 117; $\Phi\alpha\pi$ for $\pi\rho\alpha\pi$, p. 54; $\sigma\alpha\psi\epsilon\zeta$ for $\sigma\alpha\psi\bar{\zeta}$, p. 80; $\epsilon\kappa\epsilon\rho\chi\sigma\tau$ for $\epsilon\kappa\epsilon\rho\kappa\epsilon\tau$, p. 19; $\overline{\alpha\alpha\chi}$ for $\overline{\alpha\alpha\kappa\epsilon}$, p. 21; $\rho\chi\sigma\tau$ for $\rho\kappa\epsilon\tau$, p. 34; $\Phi\omega\eta$ for $\pi\rho\omega\eta$, p. 65; $\Phi\eta\kappa\epsilon$ for $\pi\rho\eta\kappa\epsilon$, p. 72. The following examples of the use of ρ in transcribing Greek forms of Hebrew proper names are also interesting: $\rho\epsilon\rho\alpha$ = 'Ερμά (p. 2), $\rho\alpha\phi\epsilon\tau$ = 'Ραφαῆλ (p. 4), $\rho\eta\alpha\kappa\epsilon\iota$ = 'Ενακέμ (p. 4), $\epsilon\tau\rho\alpha\iota\sigma$ = Εὐαῖον (p. 15), $\delta\alpha\lambda\gamma\alpha\alpha$ = Βαλαάμ (p. 66), $\overline{\alpha\alpha\rho\iota\gamma\alpha\alpha}$ = Μαριάμ (p. 71), &c.

If we compare the text of Deuteronomy as it appears in this papyrus Codex with such portions as are extant of the versions which were current between the seventh and the eleventh centuries, we find that the differences which exist between them are comparatively slight, a fact which seems to indicate that when the papyrus was written the Coptic text of Deuteronomy had already been fixed. This need cause no surprise, for a Greek version of the Hebrew Pentateuch was in existence before the close of the third century B.C.¹, and versions of parts, or all of it, in the vernacular must have been known among Christian teachers at least in the early part of the third century A.D. The following extracts from the MS. Oriental No. 7594 and from the text of Ciasca illustrate the relationship of the later to the earlier form of the version.

¹ See Swete, *Introduction to the Old Testament in Greek*, pp. 10 ff.; and Kenyon, *Our Bible and the Ancient Manuscripts*, pp. 49 ff.

MS. Oriental No. 7594.

(Chapter V. 1-24.)

1 мѡтснс ѡе аѡмѡтте епсранл тирѣ пѣхач
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Ciasca (Fragmenta, p. 125).

(Chapter V. 1-24.)

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 ѣѣѣѣѣѣ етѣѣѣѣѣѣ ꙗ҃некрѣѣѣѣѣѣ. ѣѣѣ ере пекрѣѣ
 ѣѣѣѣѣѣ ѣѣ текрѣѣѣѣѣѣ ꙗ҃ѣѣѣѣѣѣ ꙗ҃ѣѣѣѣѣѣ
 ꙗ҃ѣѣѣѣѣѣѣѣѣѣѣѣ ѣѣ ꙗ҃ѣѣѣѣѣѣ не рѣѣ
 ꙗ҃ѣѣ ꙗ҃ѣѣѣѣѣѣ. аѣѣ ѣ ꙗ҃ѣѣѣ пекнотте ꙗ҃ѣѣ ѣѣѣ
 рѣѣ ꙗ҃ѣѣ етѣѣѣѣѣѣ рѣѣ ѣѣѣѣѣѣ ѣѣѣѣѣѣ
 ѣѣѣѣѣѣ. етѣѣ ꙗ҃ѣѣ ѣ ꙗ҃ѣѣѣ пекнотте рѣѣ етоотѣ
 етѣѣѣѣѣѣ епѣроот ꙗ҃савѣатон. аѣѣ ꙗ҃ѣѣѣѣѣѣ:
 16 таѣѣ пекѣѣѣѣѣѣ ѣѣѣѣѣѣѣѣѣѣѣѣ епѣѣ епта пхоѳс

пекейот ип̄ текѣааѳ̄ ꙗ̄ѳе епта пхоеис пен-
 нотте рѡн̄ етоотѣ̄ · жєнає єре петнапотѣ̄ ѡ̄ѡпе
 ѡ̄ѡон̄ · аѳѡ̄ же ететїееіре ꙗ̄ относ̄ ꙗ̄отоеиѡ̄
 рїх̄ѡ̄ пкаѳ̄ · паї етере пхоеис пеннотте натааѣ̄
 на̄н̄ : ̄ 17 ꙗ̄пекѣ̄ноєік̄ · 18 ꙗ̄пекѳ̄ѡтѣ̄ · 19 ꙗ̄пек-
 хїотє̄ : 20 ꙗ̄пекѣ̄п̄тре ꙗ̄пот̄х̄ епетрїтотѡн̄ ꙗ̄от-
 ѡ̄п̄тѡп̄тре ꙗ̄пот̄х̄ : ̄ 21 ꙗ̄пекепейотѡ̄ӣ єѳеіеіе
 ѡ̄петрїтотѡн̄ · отѳ̄е ꙗ̄пекепейотѡ̄ӣ епнї̄ ѡ̄пет-
 рїтотѡн̄ · отѳ̄е тєѣѡѡѡ̄е отѳ̄е пєѣрѳ̄ѡ̄ѳ̄ѡ̄ · отѳ̄е
 тєѣрѳ̄ѡ̄ѳ̄ѡ̄ · отѳ̄е пєѣѡ̄ѡ̄є · отѳ̄е пєѣѣѡ̄ї̄ на̄рѣ̄ ·
 отѳ̄е тѣ̄нн̄ ӣѡ̄ [п̄ѳ̄ѣ̄ · отѳ̄]є ѳ̄ѡ̄ѡ̄п̄ ѡ̄п̄-
 петрїтотѡн̄ · 22 наї̄ не ꙗ̄ѡ̄ѡ̄е епта пхоеис
 х̄оот̄ ететї̄ѳ̄наѣѡ̄ѡ̄н̄ тїрес̄ р̄ѡ̄ п̄тоот̄ єѳ̄ѡ̄л̄
 р̄ї̄ т̄ѡ̄н̄тє̄ ꙗ̄тс̄ѳ̄ѣ̄ · єѳ̄ѳ̄ѡ̄ѡ̄е ѡ̄ѡ̄пє ӣп̄̄ от-
 ѳ̄ѡ̄ѡ̄ · ӣп̄̄ отр̄ѳ̄ѡ̄н̄т̄ ӣп̄̄ отр̄ѳ̄ѡ̄от̄ · аѳѡ̄ ѡ̄п̄от̄-
 ѡ̄ѡ̄ѳ̄ єѡ̄ѡ̄пє · аѳѡ̄ аѣ̄ѳ̄ѳ̄ѡ̄ї̄ѳ̄ѡ̄т̄ єх̄ї̄ п̄ѳ̄ѡ̄ѳ̄ єп̄тє̄

пеннотте рѡн̄' етоотѣ̄ · жєнає єре ꙗ̄петнапотѣ̄'
 ѡ̄ѡ̄пє ѡ̄ѡон̄ · аѳѡ̄ же ететїееіре нотнос̄ ꙗ̄отоеиѡ̄
 рїх̄ѡ̄ пкаѳ̄ · паї̄ єтере пхоеис пеннотте натааѣ̄
 на̄н̄ : 17 ꙗ̄пекѣ̄ноєік̄ · 18 ꙗ̄пекѳ̄ѡтѣ̄ · 19 ꙗ̄пек-
 хїотє̄ · 20 ꙗ̄пекѣ̄п̄тре ꙗ̄пот̄х̄ епетрїтотѡн̄
 ꙗ̄пот̄ѡ̄п̄тѡп̄тре ꙗ̄пот̄х̄ · 21 ꙗ̄пекепейотѡ̄ӣ єѳеіеіе
 ѡ̄петрїтотѡн̄ · ꙗ̄пекепейотѡ̄ӣ епнї̄ ѡ̄петрїтотѡн̄ ·
 отѳ̄е тєѣѡѡѡ̄е · отѳ̄е пєѣрѳ̄ѡ̄ѳ̄ѡ̄ · отѳ̄е тєѣрѳ̄ѡ̄ѳ̄ѡ̄-
 ѳ̄ѡ̄ · отѳ̄е пєѣѡ̄ѡ̄є · отѳ̄е пєѣѣѡ̄ї̄ на̄рѣ̄ · отѳ̄е
 тѣ̄нн̄ ӣѡ̄' п̄ѳ̄ѣ̄ · отѳ̄е ѳ̄ѡ̄ѡ̄п̄ єѣ̄ѡ̄ѡ̄п̄ ѡ̄п̄-
 петрїтотѡн̄ : 22 наї̄ не ꙗ̄ѡ̄ѡ̄е епта пхоеис х̄оот̄
 ететї̄ѳ̄наѣѡ̄ѡ̄н̄ тїрѣ̄ р̄ѡ̄ п̄тоот̄ єѳ̄ѡ̄л̄ р̄ї̄ т̄ѡ̄н̄тє̄
 ꙗ̄тс̄ѳ̄ѣ̄ · єѳ̄ѳ̄ѡ̄ѡ̄е ѡ̄ѡ̄пє ӣп̄̄ от̄ѳ̄ѡ̄ѡ̄ · ӣп̄̄ от-
 р̄ѳ̄ѡ̄н̄т̄ ӣп̄̄ нотнос̄ ꙗ̄р̄ѳ̄ѡ̄от̄ · аѳѡ̄ ѡ̄п̄от̄ѳ̄ѡ̄
 єѡ̄ѡ̄пє · аѳѡ̄ аѣ̄ѳ̄ѳ̄ѡ̄ї̄ѳ̄ѡ̄т̄ єх̄ї̄ п̄ѳ̄ѡ̄ѳ̄ єп̄тє̄

п̄ѡне аѣтааѣ наї. 23 аѣѡ асѣѡне п̄терет̄-
сѡт̄ѣ е тесен еѡл р̄п̄ т̄енте п̄тсате. аѣѡ
птоот еѣеот̄ р̄п̄ отсате атет̄п̄ѣпет̄п̄отоеі
ероеі п̄архѡп̄ п̄пет̄п̄ѣт̄лн̄ ѡп̄ пет̄п̄р̄л̄ло.
24 етет̄п̄жѡ ѡеос наї же еіс р̄н̄нте а п̄хоеіс
пенп̄отте етсѡп̄ е п̄еѣеот̄ аѣѡ п̄еѣр̄роот
апсѡт̄ѣ ероѣ еѡл р̄п̄ т̄енте п̄тсате ер̄аї
р̄ѡ поот п̄роот ап̄нат̄ же п̄нотте наѣаже ѡп̄
р̄ѡе п̄ѣѡп̄.

п̄п̄ѡне. аѣтааѣ наї. 23 аѣѡ асѣѡне п̄те-
рет̄п̄сѡт̄ѣ етесен' еѡл р̄п̄ т̄енте п̄тсате.
аѣѡ п̄тоот п̄еѣеот̄ р̄п̄ отсате атет̄п̄ѣ ѡ-
пет̄п̄отоеі ерої п̄архѡп̄' пет̄п̄ѣт̄лн̄. ѡп̄ пет̄п̄-
р̄л̄лої: 24 етет̄п̄жѡ ѡеос наї. же еіс р̄н̄нте
а п̄хоеіс пенп̄отте тсѡп̄' еп̄еѣеот̄. аѣѡ п̄еѣ-
р̄роот апсѡт̄ѣ ероѣ еѡл р̄п̄ т̄енте п̄тсате.
ер̄аї р̄ѡ поот п̄роот ап̄нат̄ же п̄нотте наѣаже
ѡп̄ р̄ѡе п̄ѣѡп̄.

IV. THE BOOK OF JONAH.

The text of this Book in the papyrus is complete, with the exception of two or three letters which are wanting in chap. i. 17 and chap. iv. 8. The first four verses are written on fol. 53 *b*, but fol. 54 *a* is, nevertheless, page **a** of the Book. The Coptic text agrees generally with the received Greek text (see Swete, *Old Testament in Greek*, vol. iii, p. 48), but there are many small variants which agree with readings given by A and Q. The style of the writing, the grammatical forms, and the spelling of Greek words, all prove that the copyist of this Book wrote also the copy of the Book of Deuteronomy which precedes it. It may be noted too that he made no attempt to indicate the poetical portions of each Book to the reader, for both

the Song of Moses and the Prayer of Jonah are copied throughout continuously. The style of the translation is bald and abrupt. A portion of a Coptic version of the Book of Jonah in the dialect of Upper Egypt has been published by Ciasca (*Fragmenta*, tom. ii, pp. 343, 344), and the following extract from the text will illustrate the number and character of the variants:

Chap. i. 10. ⲁⲩⲱ ⲁⲩⲣⲉⲣⲟⲩⲉ ⲡⲥⲓ ⲡⲣⲱⲙⲉ ϩⲏ ⲟⲩⲛⲟⲩ
ⲡⲣⲟⲩⲉ • ⲡⲉϭⲁⲩ ⲡⲓⲱⲛⲁⲥ • ϭⲉ ⲉⲩⲑⲉ ⲁⲩⲣ ⲡⲁⲓ ⲛⲁⲛ •
ⲉⲡⲉⲓⲁⲛ ⲁⲩⲉⲓⲙⲉ ⲡⲥⲓ ⲡⲣⲱⲙⲉ ϭⲉ ⲡⲧⲁϥⲡⲱⲧ ⲡⲛⲁ-
ϩⲣⲉⲓ ⲡⲣⲟ ⲁⲡⲭⲟⲉⲓⲥ • ⲉⲃⲟⲗⲭⲉ ⲡⲧⲁϥⲧⲁⲙⲓⲟⲩ.

11. ⲡⲉϭⲁⲩ ⲛⲁϥ ϭⲉ ⲟⲩ ⲡⲉⲧⲉⲧⲓⲛⲁⲃⲁϥ ⲛⲁⲛ ϭⲉ
ⲉⲣⲉ ⲑⲁⲗⲁⲥⲥⲁ ⲛⲁⲗⲟ ⲉⲥⲟ ⲡⲣⲟⲉⲓⲙ ⲉⲣⲟⲛ. ⲉⲃⲟⲗⲭⲉ
ⲑⲁⲗⲁⲥⲥⲁ ⲉⲥⲩⲱⲟⲩⲛ ⲡⲣⲟⲩⲟ ⲉⲥⲛⲉϩ ⲛⲉ ⲡⲟⲩⲛⲟⲩ
ⲡⲣⲟⲉⲓⲙ.

12. ⲡⲉϭⲉ ⲓⲱⲛⲁⲥ ϭⲉ ϥⲧ ⲡⲧⲉⲧⲓⲛⲟⲩⲧ̅ ⲉⲑⲁⲗⲁⲥⲥⲁ •
ⲁⲩⲱ ⲉⲥⲛⲁⲗⲟ ⲉⲥⲟ ⲡⲣⲟⲉⲓⲙ ⲉⲣⲱⲧⲓ • ⲉⲃⲟⲗ ϭⲉ ⲁⲓⲉⲓⲙⲉ
ⲁⲛⲟⲕ ϭⲉ ⲉⲧⲑⲛⲓⲧ ⲉⲣⲉ ⲡⲉⲓⲛⲟⲩ ⲡⲣⲟⲉⲓⲙ ϩⲓⲭⲱⲛ.

13. ⲁⲩⲱ ⲛⲉⲧⲉⲓⲣⲉ ⲡⲁⲡⲁⲧⲟⲟⲩⲟⲩ ⲡⲣⲱⲙⲉ ⲉⲛⲧⲟⲟⲩ
ⲉⲡⲉⲕⲣⲟ • ⲁⲩⲱ ⲁⲡⲟⲩⲉϥⲧⲟⲟⲩ ⲉⲃⲟⲗⲭⲉ ⲧⲉⲑⲁⲗⲁⲥⲥⲁ
ⲛⲉⲥⲣ̅ ϩⲟⲉⲓⲙ ⲉⲙⲁⲧⲉ ⲉⲭⲱⲟⲩ.

14. ⲁⲩⲱ ⲁⲩⲟⲩⲱϣ ⲉϩⲣⲁⲓ ⲉⲡⲟⲥ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ϭⲉ
ⲙⲡⲣⲱⲛⲧ ⲉⲣⲟⲛ ⲛⲟⲥ ⲁⲩⲱ ⲙⲡⲉⲧⲣⲛⲙⲟⲩ ⲉⲩⲑⲉ ⲧⲉϥⲧⲭⲓ
ⲁⲡⲉⲓⲣⲱⲙⲉ • ⲁⲡⲣⲉⲓⲛⲉ ⲉϩⲣⲁⲓ ⲉⲭⲱⲛ ⲛⲟⲩⲥⲛⲟϥ ⲡⲁⲓ-
ⲕⲁⲓⲟⲥ ⲉⲃⲟⲗⲭⲉ ⲡⲑⲉ ⲡⲧⲁⲕⲟⲩⲁϣⲥ ⲡⲭⲟⲉⲓⲥ ⲉⲛⲁⲁⲥ.

15. ⲁⲩⲱ ⲁⲩⲭⲓ ⲡⲓⲱⲛⲁⲥ ⲁⲩⲛⲟⲩϥ ⲉϩⲣⲁⲓ ⲉⲑⲁⲗⲁⲥⲥⲁ •
ⲁⲩⲱ ⲁⲥⲗⲟ ⲡⲥⲓ ⲑⲁⲗⲁⲥⲥⲁ ⲉⲥⲟ ⲡⲣⲟⲉⲓⲙ.

16. ⲡⲣⲱⲙⲉ ϭⲉ ⲁⲩⲣⲉⲣⲟⲩⲉ ϩⲓⲛϥ ⲁⲡⲟⲥ ϩⲏ ⲟⲩⲛⲟⲩ
ⲡⲣⲟⲩⲉ • ⲁⲩⲱ ⲁⲩϣⲱⲱⲧ ⲡⲟⲩⲑⲟⲩⲥⲓⲁ ⲁⲡⲭⲟⲉⲓⲥ • ⲁⲩⲉⲣⲛⲧ
ⲡⲣⲉⲣⲛⲧ.

Chap. ii. 1. ⲁⲩⲱ ⲁ ⲡⲭⲟⲉⲓⲥ ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲡⲟⲩⲛⲟⲩ
ⲡⲓⲕⲛⲧⲟⲥ ⲁⲩⲱⲙⲓ ⲡⲓⲱⲛⲁⲥ • ⲁⲩⲱ ⲛⲉⲣⲉ ⲓⲱⲛⲁⲥ ϣⲟⲟⲛ
ϩⲏ ϩⲓⲛϥ ⲁⲡⲓⲕⲛⲧⲟⲥ ⲡⲣⲱⲙⲓⲧ ⲛⲟⲩϣⲓⲛ.

V. THE ACTS OF THE APOSTLES.

The Coptic text of the Acts of the Apostles is well written, in a good hand, and appears to have been copied from an earlier document by the copyist who made the copies of the Books of Deuteronomy and Jonah, which have already been described. Mistakes in spelling both Greek and Coptic words are numerous, and there are many blunders in writing, which could only be made by a very careless copyist, or by one who was copying from an old and partly obliterated text. Omissions of words and whole lines are frequent, and only rarely are there signs that the copyist was conscious of the mistakes which he had made. Letters which he omitted in writing certain words are often added above the lines, but as the ink with which they are written is the same colour as the uncials, they cannot be regarded as evidence that a revision of the text was made either by the copyist himself or by some reader. Hence the blunders should probably be attributed to his archetype; and all the more since in the preceding books he has shown himself a careful copyist. As instances of blunders in copying the following are submitted:—

Acts i. 5. $\alpha\lambda\alpha$ for $\alpha\lambda\lambda\alpha$
 i. 20. $\alpha\epsilon$ $\alpha\epsilon$ for $\alpha\epsilon$
 i. 21. $\epsilon\tau\omicron\lambda$ for $\epsilon\theta\omicron\lambda$
 i. 23. $\dagger\rho\iota\eta\bar{\nu}$ for $\dagger\rho\alpha\eta\bar{\nu}$
 ii. 12. $\eta\eta\eta\alpha\delta\rho\eta$ for $\eta\eta\alpha\delta\rho\eta$
 ii. 15. $\eta\eta$ $\eta\eta\omega\epsilon\tau\epsilon$ for $\alpha\eta$ $\eta\eta\omega\epsilon\tau\epsilon$
 ii. 26. $\epsilon\tau\iota\alpha\epsilon\alpha\epsilon$ for $\epsilon\tau\iota\alpha\epsilon$
 ii. 30. $\tau\epsilon\psi\eta\eta\epsilon$ for $\tau\epsilon\psi\eta\eta\epsilon$
 ii. 35. $\eta\eta\epsilon\kappa\alpha\alpha\epsilon$ for $\eta\eta\epsilon\kappa\alpha\alpha\epsilon\epsilon\tau$

Acts ii. 41. $\alpha\psi\alpha\epsilon\tau$ $\eta\eta$ for $\eta\eta\alpha\epsilon\tau$ $\eta\eta$
 ii. 45. $\alpha\tau\omega\eta$ for $\alpha\tau\eta\omega\eta$ or $\epsilon\tau\eta\omega\eta$
 iii. 2. $\alpha\eta$ for $\alpha\eta\eta$
 iii. 11. $\tau\epsilon\sigma\tau\omicron$ for $\tau\epsilon\sigma\tau\omicron\alpha$
 iii. 19. $\eta\epsilon\tau\omicron\epsilon\eta\eta$ for $\eta\epsilon\tau\omicron\epsilon\eta\eta$, and $\eta\tau\omicron\eta$ for $\alpha\tau\omicron\eta$
 iv. 5. $\epsilon\tau\epsilon\tau\eta\omega\eta\epsilon$ for $\epsilon\tau\epsilon\tau\epsilon\omega\eta\epsilon$
 iv. 9. $\epsilon\epsilon\eta\eta\eta\eta\eta\eta$ for $\epsilon\epsilon\eta\eta\eta\eta\eta\eta$

Acts iv. 14. εσω for εχω
 iv. 16. ἡρωμε for ἡνει-
 ρωμε
 iv. 17. ερεψαχε for η-
 νεψαχε
 iv. 22. πτακο for πταλσο
 iv. 36. εψαταρμερ for
 εψατοταρμερ
 v. 3. ττασοτ for τасот
 v. 4. ἡтереψτααυ for η-
 теректаау
 v. 10. αττομετ for ατ-
 томеτ
 v. 21. ατσοταρ for ατ-
 сеτρ
 v. 23. παοτηρше for ηα-
 нотрше
 v. 25. ατα for οτα
 vii. 8. πεα шμοотη for
 пеег шмоотη
 vii. 16. ρατασοτ for ρα-
 отасот
 vii. 24. ета for εота
 vii. 34. αεї for αiei
 vii. 36, 44. пхаеie for
 пхаie
 vii. 38. теросμιοс for те-
 рнμιοс
 vii. 39. αλλα αλλα for
 αλλα
 vii. 46. ατα for ατω
 vii. 53. αρτελос for ατ-
 τελос
 vii. 56. εтнн for ετοотнн
 vii. 57. тоτορ for тоотот

Acts vii. 57. ατ† тоотот
 for ατ† петотот
 vii. 60. εεπεικαλι εεχω
 αμιοс repeated from
 verse 59
 viii. 1. οτθληψιс for οτ-
 нос ἡθληψис
 viii. 14. ἡτεροτпατ for
 ἡτεροτсωтѣ (Аκού-
 σαντες δε)
 viii. 14. ероот for ерос
 viii. 19. хенаас for хенас
 viii. 20. ρап for ρат
 viii. 21. The second αη is
 superfluous
 viii. 27. πεασει for ηε-
 аσει
 viii. 30. πεσοτοει for ηε-
 сотот
 viii. 39. αττωρп for аτ-
 тωрп
 ix. 1. The copyist wrote
 ενстпατωтн, and then
 шα ηстпατωтн, but
 left ενстпατωтн un-
 deleted
 ix. 2. εεχεxitот written
 twice
 ix. 3. ша εχωу for ερ-
 ραι εχωу
 ix. 6, x. 20. τωοотηт for
 τωοотη ηт
 ix. 6. петше for петешше
 ix. 9. шомпѣε for шо-
 мпѣ

Acts ix. 10. $\pi\tau\omicron\kappa$ for $\pi\tau\omicron\varsigma$
 ix. 11. $\sigma\tau\alpha\alpha$ for $\iota\sigma\tau\alpha\alpha$
 ix. 12. $\epsilon\varsigma\eta\eta\alpha\tau$ for $\alpha\varsigma\eta\eta\alpha\tau$
 ix. 18. $\rho\epsilon\eta\rho\eta\epsilon$ for $\rho\epsilon\eta\rho\eta\epsilon$
 ix. 28. $\alpha\alpha\alpha\alpha\tau$ for $\eta\alpha\alpha\alpha\tau$ ($\mu\epsilon\tau' \alpha\upsilon\tau\omega\nu$)
 ix. 31. $\tau\omicron\tau\alpha\alpha\iota$ for $\tau\omicron\tau\alpha\alpha\iota$
 ix. 33. $\sigma\tau\sigma\omicron\lambda$ for $\sigma\tau\sigma\lambda\omicron\sigma$
 ix. 34. $\eta\tau$ $\pi\rho\omega$ for $\eta\tau$ $\pi\omega\rho\omega$
 ix. 39. $\epsilon\sigma\tau\alpha\alpha\iota\omicron\omicron$ for $\epsilon\sigma\tau\alpha\alpha\iota\omicron\omicron$
 ix. 42. $\omega\omega$ $\omega\omega\eta\epsilon$ for $\omega\omega\eta\epsilon$
 ix. 43, x. 6. $\rho\alpha\rho\tau\eta$ for $\rho\alpha\tau\eta$
 x. 3. $\sigma\tau\sigma\omega\eta\eta\epsilon$ for $\sigma\tau\sigma\omega\eta\eta\epsilon$
 x. 3, 30. $\chi\pi\epsilon\iota\tau\epsilon$ for $\chi\pi\psi\iota\tau\epsilon$
 x. 5, xii. 12. $\eta\psi\alpha\tau\alpha\iota\omicron\tau\epsilon$ for $\eta\psi\epsilon\psi\alpha\tau\alpha\iota\omicron\tau\epsilon$
 x. 11. $\tau\omicron\pi$ for $\tau\alpha\pi$
 x. 15. $\alpha\pi\rho\mu\epsilon\chi\alpha\rho\iota\omicron\sigma$ for $\alpha\pi\rho\chi\alpha\rho\iota\omicron\sigma$
 x. 16. $\omega\omega\tau$ $\epsilon\omega\omega\pi$ for $\eta\psi\alpha\iota\tau$ $\epsilon\omicron\omega\omega\pi$ (?)
 x. 21. $\eta\sigma\omega\iota$ for $\eta\sigma\omega\varsigma$
 x. 21. $\tau\sigma\omicron\epsilon\iota\lambda\epsilon$ for $\tau\lambda\omicron\epsilon\iota\sigma\epsilon$, i.e. 'sojourner' for 'cause'
 x. 22. $\alpha\tau\tau\epsilon\eta\eta\omicron\tau\epsilon$ for $\epsilon\alpha\tau\tau\epsilon\alpha\beta\epsilon\epsilon\iota\alpha\tau\epsilon$, showing confusion between the

words for 'to circumcise' and 'to teach'

Acts x. 32. $\tau\epsilon\eta\omicron\tau$ for $\eta\tau\epsilon\tau\eta\omicron\tau$

x. 40. $\eta\epsilon\alpha\rho$ $\omega\omega\epsilon\eta\tau$ for $\eta\epsilon\epsilon\rho$ $\omega\omega\epsilon\eta\tau$

x. 48. $\rho\alpha\tau\eta\tau$ for $\rho\alpha\rho\tau\eta\tau$

xi. 2. $\eta\epsilon\theta\omicron\lambda$ for $\eta\epsilon\epsilon\theta\omicron\lambda$

xi. 9. $\eta\eta\omicron\tau\epsilon\tau\epsilon$ for $\eta\eta\omicron\tau\epsilon$

xi. 9. $\tau\eta\eta\omicron\tau$ for $\tau\eta\eta\omicron\tau$

xi. 10. $\omega\omega\eta\tau$ $\epsilon\omega\omega\pi$ for $\omega\omega\eta\tau$ $\eta\epsilon\omega\omega\pi$

xi. 11. $\omega\omega\epsilon\tau$ for $\omega\omega\eta\tau$

xi. 17. $\tau\alpha\omega\epsilon\alpha$ for $\tau\epsilon\iota\alpha\omega\epsilon\alpha$

xi. 22. $\alpha\varsigma\chi\omicron\omicron\tau$ for $\alpha\tau\chi\omicron\omicron\tau$

xi. 23. $\alpha\varsigma\psi\alpha\chi\epsilon$ for $\alpha\varsigma\psi\epsilon\psi\alpha\chi\epsilon$

xi. 25. $\epsilon\psi\eta\epsilon$ for $\epsilon\varsigma\psi\eta\eta\epsilon$

xii. 1. $\theta\alpha\eta\epsilon$ for $\theta\alpha\eta\epsilon$

xii. 6. $\eta\epsilon\tau\epsilon\psi\epsilon$ for $\eta\alpha\eta\epsilon\tau\epsilon\psi\epsilon$

xii. 11. $\alpha\epsilon\eta\epsilon$ for $\alpha\epsilon\epsilon\eta\epsilon$

xii. 11. $\alpha\varsigma\tau\eta\eta\omicron\tau\epsilon$ for $\alpha\varsigma\tau\eta\eta\omicron\tau$

xii. 11. $\alpha\tau\epsilon\pi\pi\omicron\sigma$ for $\alpha\tau\epsilon\pi\pi\alpha\varsigma$

xii. 12. $\epsilon\eta\epsilon\eta\epsilon\epsilon$ for $\epsilon\eta\epsilon\epsilon\epsilon$

xii. 20. $\eta\epsilon\tau\epsilon\alpha\eta\tau$ for $\eta\epsilon\tau\epsilon\alpha\eta\tau$

xii. 20. $\rho\eta$ α $\eta\epsilon\epsilon\epsilon$ for $\rho\eta$ $\eta\alpha\eta\epsilon\epsilon$

Acts xii. 25. εβραϊ for εβωλ
 xiii. 11. οτοτοειс for οτ-
 οτοειш
 xiii. 11. ρῆς for ρῆς
 xiii. 13. ναποσλος for
 напатлос
 xiii. 18. αψαοοш for
 for αψαοш
 xiii. 22. ἡτερесπωωne
 for ἡτερеспооney
 xiii. 25. ἡτεсжωк for
 ἡτερесжωк
 xiii. 25. ρρωτῆ for αρ-
 ρωτῆ
 xiii. 27. αμοу for α-
 моот
 xiii. 28. ατατ for ατα-
 τει
 xiii. 32. αααχοειс for
 αααхоеис
 xiii. 36. αψῆκωтῆ for αψ-
 ῆκωтῆ
 xiii. 39. αἱπῆсшῶα for
 for αἱпетῆшῶα
 xiii. 47. ἡποτοειн for
 ἡποτοтоеин
 xiii. 51. ἡπετηρηте for
 ἡпетотернте
 xiv. 2. αττωотнотнот
 for αττωотн
 xiv. 25. еттаатлеа for
 еаттала
 xv. 3. οττρποот for οτ-
 ϑποот
 xv. 9. οττωот for αττωн

Acts xv. 11. ἡτοот repeated
 unnecessarily
 xv. 13. κῆψα for κῆ-
 ψα
 xv. 14. σῆψηne for σῆ-
 ψηne
 xv. 15. стѣфωн for се-
 стѣфωн
 xv. 16. φнакоте тпа-
 κωт for φнаκτοι та-
 κωт
 xv. 20. αμοу for α-
 моот
 xv. 23. χαираita for
 χαίρετε
 xv. 24. επι αν for епeи
 ан
 xv. 25. етретсωтῆ for
 етретсωтῆ
 xv. 29. ететῆшарарε
 for ететῆшанарарε
 xv. 29. тетῆраш for те-
 тнарш
 xv. 30. αсερс for αс-
 сερс
 xv. 35. етаττελize for
 ететатτελize
 xv. 39. ατποροзтмоос
 for ατпарозтмоос
 xv. 39. αссрнр for αс-
 сснр
 xvi. 13. ешаншлнλ for
 ешаншлнλ
 xvi. 21. еташсоеиш for
 ατω сеташсоеиш

Acts xvi. 22. ερίου for
εχωου

xvi. 27. εοτηνι for ετοτηνι

xvi. 32. ετ ρι for ετ ρε

xvi. 33. αα πια for αα
πιατ

xvi. 37. σεναποχι for
σεποτхе

xvii. 4. απιστετε for
απειθε

xvii. 9. υπωρε for υπ-
τωρε

xvii. 19. τιποτεу for τι-
отωу

xvii. 20. The copyist first
wrote αβρρε, then
πβρρε, the correct
form, and left αβρρε
undeleted

xvii. 23. εсснρ for εϥснρ

xvii. 27. ηϥотнн for ηϥ-
отнт

xviii. 3. ρατηт for ρα-
ρτηт

xviii. 6. еннаβωκ ейна-
βωκ for ена βωκ

xviii. 12. ατη for ατεμε

xviii. 14. еϥнаотн for
еϥнаотωн

xix. 16. αϥωσε for
αϥωσε

xix. 19. соотннтоу for
соуитоту

xix. 21. сетпмйтс for
смйтс

Acts xix. 22. αϥω for
αϥω

xix. 25. αϥωотρ for
αϥсетρ

xix. 31. ατατο for ατ-
τατοот

xix. 33. етнех for ατ-
нех

xix. 33. αλεξανρος for
αλεξανρος

xix. 37. πνεϊρε τар are
superfluous

xix. 37. отхаїота for
отхїота

xix. 38. ρενατορος for
ρενατοραιος

xix. 40. αποτ for α-
ποот

xx. 13. еϥнамооуе for
еϥнамооуе

xx. 36. εροτε χι for
εροτε ехї

xx. 38. ατφε for ατ-
фег

xx. 38. αϥχοот for αϥ-
χοоϥ

xxi. 6. απελε for αναλε

xxi. 6. епетннег for
епетнн

xxi. 7. ρατηт for ρα-
ρτηт

xxi. 8. пресѣташоеиу
for пресѣташоеиу

xxi. 8. ρατηϥ for ρα-
ρτηϥ

Acts xxi. 12. ἀνσενσεν-
σωπῆ for ἀνσενσωπῆ
xxi. 15. ἡῆῆσα for ἡῆ-
ῆσα
xxi. 18. ἡνενπρєсвѣте-
ρος for ἡσι гєнпрєс-
вѣтерос
xxi. 24. єтрєтгєкє for
єтрєтгєкє
xxi. 27. аτсєтaг for
аτсєтг
xxi. 28. вонти for вон-
ѳєи
xxi. 28. є † for єт †
xxi. 30. α ποτω for α
ποτα
xxi. 33. περѳѳѳєи for
περѳѳѳѳ
xxi. 33. ἡγαλѳєи сѳѳє
for ἡγαλѳєи сѳѳє
xxi. 37. єт'рахи for єт-
рахе
xxi. 38. єєєє for єє
xxii. 8. αἰѳѳѳ for αи-
ѳѳѳѳ
xxii. 10. αѳѳѳѳѳ for
αѳѳѳѳѳѳ
xxii. 10. ἡῆῆατ for ἡῆ-
ῆαη
xxii. 16. τѳѳѳηῆ for τѳ-
ѳѳη ἡῆ
xxii. 16. ἡнєηῆῆῆηтнє
for ἡнєηнѳє
xxii. 17. ѳєкτaсiс for
ѳєкτєтaсiс

Acts xxii. 18. τῆντє for
ῆῆτῆῆντє
xxii. 19. сєсѳѳаη for
сєсѳѳη
xxii. 22. є пєхаτ, an un-
necessary addition
xxii. 30. сєηaтнг for
сєηaтнѳѳєи
xxiii. 2. гaтнѳ for гa-
гтнѳ
xxiii. 3. кaтa пaрa нѳ-
ῆѳ for пaрa пнѳῆѳ
xxiii. 6. пкєтa for пкє-
ѳтa
xxiii. 12. ἡѳѳѳ for ἡси
xxiii. 21. нѳиaгѳѳѳ for
ἡсигѳѳѳ
xxiii. 24. шῆ шѳѳєтє for
хῆ шѳѳєтє
xxiii. 24. ἡсєхѳѳѳѳ for
ἡсєхѳѳѳѳ
xxiii. 26. χαиrαι for
χαиrєтє
xxiii. 27. αєи for αєи
xxiii. 28. єтѳєηтaλи for
єтѳєтєтaλєи
xxiii. 29. αἰѳῆтє єтєη-
тaλи for αиῆтѳ єт-
єтaλєи
xxiii. 30. αἰтaѳѳѳѳ for
αитaѳѳѳѳ
xxiii. 30. єпaрaτєиγє
for єпaрaτєтєиγє
xxiv. 2. тєкпpоηѳѳѳa
for тєкпpоηѳѳѳa

Acts xxiv. 3. **сѣтаѣю** for
сѣтаю

xxiv. 10. The copyist
ought to have written
ѡε εἰκοσθι ἄλλοκ,
but he wrote **ѡε εἰ-**
κοσθι ἄλλος, which
he left undeleted, and
then wrote the words
following correctly.

Acts xxiv. 10. **οὐαποκ** for
οὐατον

xxiv. 11. **αἰπτηοοτс** for
αἰптснoотс

xxiv. 13. **ἄλλοοτ** for
ἄλλοι

xxviii. 4. **αἰπ'επερᾱπυα**
for **αἰπερᾱπυα**

xxviii. 10. **ε σωοτ ε βολ**
for **ε σω ε βολ**

The greater number of these mistakes may be the result of carelessness, but some of them suggest that the copyist did not always understand what he was writing, e.g. **теї сѣн цωπε а пѣннѣ цторѣ** for **теї сѣн цωπε а пѣннѣ цωоѣ аѡ аѡцторѣ** (Acts ii. 6); **птако**, 'the destruction', for **птаѡсо**, 'the healing' (Acts iv. 22), i.e. the exact opposite of what he wished to write; **зѡп**, 'judgement', for **зѡт**, 'silver' (viii. 20); **σολ**, 'theft', for **σλοσ**, 'bed' (ix. 34); **πνεκωδѣнтс**, 'thy disciples', for **πνεκнѡѣ**, 'thy sins' (xxii. 16). He made no attempt to erase words which he had written wrongly or out of order, and thus we have such passages as **πταψѣхн зп паψѣхн п ἄααпте** (ii. 27); **зѡтегн ѡар п ѡткѡї п пѣїзооѡ** (v. 36); and **а φιλппос ѡε ѡѡн п ρѡѣ аѣархι ε ѡѡн п ρѡѣ ε βολ** (viii. 35). Little attention is paid to the quantity of vowels, and thus we have **пѣѡѡѡ** for **пѣѡѡѡѡ** (ii. 45); **пѣѣѣнѣр** for **пѣѣѣѣѣр** (x. 24); **ѡа ρѡι** for **ѡа ρѡι** (xi. 6); **зроѡн** for **зроѡн** (xii. 14); **каѡаѣропнтс** for **каѡѣропнтс** (xiii. 40), &c. The verb **кѣ**, or **кѡ**, is spelt wrongly throughout, e.g. **кѣт** for **кѣ** (iii. 19); **кѡтѣ** for **кѡѣ** (iii. 26); **ѣѣкѡтѣ** for **ѣѣкѡѣ** (viii. 28); **ѡарпѣкѡтп** for **ѡарпѣкѡтп** (xv. 36); **ѣѡтѣ** for **ѣѡѣ** (xx. 3). In xii. 6 we have

таау to πνοτε τοτносѣ, and so omitted the words

атетѣтаау езраі еѣсіх
 ꙗпаномос еатетѣаштѣ
 атетѣмоотѣ πνοте.

Acts ii. 26. нас is omitted after же.

ii. 38. пота пота is omitted, and пезау added.

iii. 2. After ꙗмоу the word ꙗмене is omitted.

iii. 4. The copyist skipped from one ꙗѣ ѿωδанинс to the next, and so omitted the words, which we have in Horner's transcript,

етнаѣон еротн еперпе ау
 еѣсѡпот еѣ нас ꙗотѣѣтна.
 петрос аѣеѡрѣ еротн е
 езрау мен ѿωданинс.

iii. 5. One line omitted—ꙗтоу де аѣсѡштѣ ероот.

iii. 16. After паї the words ететѣнат ероу аѡ are omitted.

vii. 19. After сенос some words like емоотѣ ꙗне-
 пейоте are omitted.

vii. 57. After аѡѣ тотот some words like еѣ относ
 ꙗ сен are omitted.

ix. 2. After ероот the words еѡл еѣ тегин are omitted.

ix. 21. After сѡтѣ ероу is omitted.

ix. 38. After отсѡтѣ ꙗ ꙗѡѣнтис is omitted.

ix. 38. аѣѡн is omitted before ꙗѡт.

x. 7. е снаѡ is omitted after пезѣѡѣл.

x. 26. The copyist skipped the line нас • петрос де
 аѣтоѣносѣ, but added it between caret marks at the
 foot of the page.

xi. 19, 20. The copyist skipped from кѡпрос to ꙗнѡ-

πριος, and so omitted the words, which we have in Horner's transcript,

ⲙⲡ ⲧⲁⲛⲧⲓⲟϭⲓⲁ ⲡⲥⲉϭⲱ ⲁⲛ
ⲙⲡⲣⲱⲭⲉ ⲉⲗⲁⲁⲧ ⲉⲓⲉⲛⲧⲓ
ⲡⲓⲟⲩⲁⲓ ⲙⲁⲧⲁⲁⲧ • 20 ⲛⲉⲧⲡ
ϩⲟⲉⲛⲛⲉ ⲁⲉ ⲉⲃⲟⲗ ⲡⲣⲏⲧⲟⲩ
ⲉϩⲉⲛⲣⲱⲙⲉ.

Acts xiv. 8. The copyist omitted the line ⲉⲧⲥⲁⲗⲉ ⲛⲉ
ⲭⲓⲛ ⲉϥⲡⲣⲏⲧⲉ ⲡⲧⲉϥⲙⲁⲧ.

xv. 5. ⲡⲛⲉⲛⲧⲁⲧⲡⲓⲥⲧⲉⲧⲉ is omitted after ϩⲟⲉⲛⲛⲉ, and
ⲡⲥⲉⲡⲁⲣⲁⲧⲧⲉⲗⲉ ⲛⲁⲧ after ⲁⲧⲱ.

xv. 25. ⲛⲙ ⲛⲉⲙⲉⲣⲁⲧⲉ is omitted after ϣⲁ ⲣⲱⲧⲡ.

xvi. 18. ⲁϥⲏⲧⲟϥ is omitted after ⲛⲁⲧⲗⲟⲥ.

xvi. 38. ⲡⲧⲉⲣⲟⲩⲥⲱⲧⲙ is omitted after ⲁⲧⲣⲣⲟⲧⲉ.

In xix. 1 the copyist copied a line twice, so

ⲁϥⲙⲉϣⲧ̅ ⲡⲥⲁ ⲉⲧ ϩⲙ ⲛⲭⲓⲥⲉ
ⲁϥⲙⲉϣⲧ̅ ⲡⲥⲁ ⲉⲧ ϩⲙ ⲛⲭ̅ (sic).

xx. 8. ⲉⲛⲁϣⲱⲟⲩ is omitted after ϩⲉⲛⲗⲁⲙⲛⲁⲥ.

xxi. 30. The words ⲡⲧⲉⲧⲛⲟⲩ ⲁⲧⲣⲱⲧⲁⲙ ⲡⲓⲣⲟ are
omitted after ⲛⲉⲣⲛⲉ • ⲁⲧⲱ.

xxi. 39, 40. The copyist skipped from ⲡⲗⲁⲟⲥ of v. 39
to ⲉ ⲡⲗⲁⲟⲥ of v. 40, and so omitted the words, which
we have in Horner's transcript,

ⲡⲧⲉⲣⲉϥⲛⲁⲁϥ ⲁⲉ ⲡⲥⲓⲡⲱϭⲓⲗⲓⲁ
ⲣϭⲟⲥ ⲛⲁⲧⲗⲟⲥ ⲁϥⲁϩⲉⲣⲁⲧⲥ̅
ⲉⲭⲡ̅ ⲡⲧⲱⲣⲧⲣ̅ ⲁϥⲏⲙⲉ ⲡⲧⲉϥ
ⲥⲓⲭ̅ ⲉⲡⲗⲁⲟⲥ.

xxiii. 17. ⲭⲓ is omitted after ⲛⲉⲭⲁϥ ⲭⲉ.

In several passages we have words for which there are
no equivalents in the Greek text, e. g. ϩⲙ ⲛⲉⲣⲛⲉ (v. 12);
ⲡⲗⲁⲟⲥ ⲁⲉ ⲡⲧⲉⲣⲟⲩⲥⲱⲧⲙ (vii. 57); ⲙⲉ ⲛⲉⲙⲏⲛⲣⲉ (viii.
25); ⲡⲧⲉⲧⲛⲟⲩ (ix. 18); ⲡⲓⲟⲩⲁⲓ (ix. 20); ⲡⲓⲟⲩⲁⲓ ⲛⲙ
ⲛⲟⲩⲉⲉⲓⲉⲛⲛⲓ (xx. 24).

When the translator borrowed words from the Greek he usually took those which, presumably, were in the Greek text from which he was translating, but sometimes we find in the Coptic text Greek words which are different from those which we find in the received Greek texts. Examples are:

Acts ii. 46. **ⲙⲡⲧⲁⲡⲗⲟⲩⲥ** **ⲏⲧⲉ** **ⲡⲉⲧⲱⲛⲧ** = ἀφελότητι καρδίας.

vii. 16. **ⲉⲛ** **ⲡⲧⲁⲫⲟⲥ** = ἐν τῷ μνήματι; but in ii. 29 τὸ μνῆμα is rendered by **ⲙⲉⲣⲁⲁⲩ**, the common Coptic word for 'sepulchre, tomb'.

xiii. 29. **ⲉⲛ** **ⲟⲩⲧⲁⲫⲟⲥ** = εἰς μνημεῖον.

xix. 13. **ⲡⲉⲡⲏⲁ** **ⲡⲁⲕⲁⲑⲁⲣⲧⲟⲩ** = τὰ πνεύματα τὰ πονηρά.

Horner's transcript has **ⲡⲉⲡⲏⲁ** **ⲙⲡⲟⲛⲏⲣⲟⲩ**.

xix. 19. **ⲉⲛ** **ⲙⲡⲧⲉⲣⲧⲉⲣⲟⲥ** = τὰ περίεργα.

xxii. 5. **ⲉⲡⲧⲟⲗⲏ** = ἐπιστολὰς.

xxii. 28. **ⲡ** **ⲟⲩⲛⲟⲩ** **ⲡⲭⲣⲏⲙⲁ** = πολλοῦ κεφαλαίου. In viii. 27 we find the word **ⲭⲣⲏⲙⲁ** used in rendering a foreign word for 'treasure' (τῆς γάζης αὐτῆς).

xxii. 29. **ⲡⲱⲩ** **ⲡⲉⲧⲡⲁⲃⲁⲥⲁⲛⲓⲛⲉ** **ⲙⲙⲟⲩ** = οἱ μέλλοντες αὐτὸν ἀνετάζειν, with which Horner's text agrees, **ⲡⲱⲩ** **ⲡⲉⲧⲡⲁⲃⲉⲧⲁⲛⲉ**.

What the Greek text was which is represented by **ⲉⲛ** **ⲟⲩⲡⲟⲧⲁⲧⲏ** **ⲏⲙⲙ** in ii. 22 is not clear. Occasionally the translator rendered by an ordinary Coptic word a Greek word which he uses elsewhere, e.g. in vi. 4 we have **ⲏⲧⲱⲥⲣⲱⲉ** = προσκαρτερήσομεν.

In a few passages the readings of the papyrus Codex are different from those given in the later MSS. of the Sahidic versions; sometimes these agree with the Greek, and sometimes they do not.

Acts vii. 2. The papyrus has 'God of our fathers', **ⲡⲏⲟⲩⲧⲉ** **ⲡⲏⲡⲉⲛⲓⲟⲩⲧⲉ**, and the later versions 'God of

glory', **πιοττε απεοот**, which agrees with the Greek.

Acts vii. 43. Here the papyrus has the strange rendering

'I will announce to you', **†ηαπτελι ετηотт**, of the Greek *μετοικιω υμᾶς*. The later MSS. have **†ηαπεεεε τηотт**, which agrees with the Greek.

ix. 15. The papyrus has **παι οσκεотос καϊ ηсωтт**, which agrees with the Greek *σκευος εκλογης εστι μοι ουτος*, but Horner's transcript has 'this is a chosen righteous man to me', **οταικαιος ηсωтт παι πε**.

x. 18. The papyrus has **αωшне**, 'they asked'. Horner's text has 'they called and inquired of them', **αωμοττε ατω αωшноот** (*φωνήσαντες επυνθάνοντο*).

x. 42. The papyrus has **†сβω**, and the later text **εκηρссε** (*κηρύξαι*).

x. 44. The papyrus has **ξε ερραι**, *έπέπεσε*, and the later text **ει ερραι**, 'come into'.

xi. 9. The papyrus has 'the voice answered', *άπεκρίθη δε φωνή*, and the later text has 'the voice was again to me', **α тесиη δε он шωпе шароι**.

xi. 25. The papyrus has **αψитѣ**, and the later text **αψитѣ**.

Often the readings of the papyrus are more correct than those of the later texts, e.g. **πει шожне**, *ή βουλή*, is better than **πειшаже**, 'this word' (v. 38); **οταε ηетт-ттраинос**, *ουτε οι αρχοντες υμων* (v. 39) is wanting in Horner's transcript; and in v. 42 **ηετκии αν** is better than **ηεтκии αν**.

As examples of mistranslations and of inexact, expanded, and abbreviated renderings the following may be noted:

Acts viii. 9. **εψω αμοс ε роѣ же αποк пе**, 'saying concerning himself, I am he', Gr. *λέγων εἶναί τινα εαυτον μέγαν*.

Acts ix. 20. **παι πε πεχῥ πῡνρε α̅ πνοῦτε**, Gr. οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

ix. 31. **ϩα̅ πσοῖῥ**, 'in supplication', Gr. τῇ παρακλήσει.

xi. 7. **τωοῡη η̅ ὡωα**, 'arise, eat', Gr. Ἀναστὰς, Πέτρε, θῦσον καὶ φάγε. This reading may also be explained by assuming that the copyist left out the words **πετρε η̅ωωωτ**.

xi. 23. **ατω ηεψοῖῥ η̅ ὡοη ηαα ετρεῶω ϩα̅ πχοεις**, 'And he entreated every one to remain (or, abide) in God', Gr. παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ.

xii. 17. **ετωα η̅ χαιε**, 'a desert place', Gr. εἰς ἕτερον τόπον.

xvi. 18. **πεχαϩ ϩα̅ πεπηα**, 'he said in the Spirit', but in the Greek τῷ πνεύματι is constructed with ἐπιστρέψας.

xix. 2. **α̅πῡωτῶ ρω χε ψαρε ὡοη χι ηηα εϣοῡαα**, 'we have certainly (or, ourselves) not heard if one hath received (or, any one is wont to receive) the Holy Spirit', thus missing the point of the Greek ἀλλ' οὐδὲ εἰ Πνεῦμα Ἅγιόν ἐστιν ἡκούσαμεν.

xx. 3. **ϩαα η̅ροοῡ**, 'forty days', Gr. μῆνας τρεῖς.

xxiii. 6. **θελπισ η̅ ταηαστας**, 'hope of the resurrection', Gr. ἐλπίδος καὶ ἀναστάσεως.

ii. 24. **λῡσας τὰς ὡδῖνας τοῦ θανάτου**. In the papyrus we have 'He raised Him up from the dead and the pains of death', **τοῡηοῡ ἔβωλ ϩη̅ ηετωοοῡτ η̅ ηηαακε α̅ πεοῡ**. In Horner's transcript we have 'He raised Him up, He destroyed the pains of death', **τοῡηοῡ εαχῆωλ ἔβωλ η̅ηαακε α̅πεοῡ**.

ii. 40. **ἐτέροις τε λόγοις πλείοσι διεμαρτύρατο, καὶ παρεκάλει αὐτοὺς λέγων**. The equivalent for this passage in the papyrus is 'In the days he spake to them a hundred words (or, things), and entreated (or, exhorted) them, saying'. In Horner's transcript we

have 'he testified to them also in multitudes of words, and entreated (or, exhorted) them, saying', **γραὶ ρῖ
ρενκεμνησε πῡαχε περῖαιῖτρε αὐω περ-
сопѣ α̅α̅οοτ̅ ер̅ω α̅α̅οс.**

In the Coptic translation the order of verbs and nouns is sometimes inverted, e.g. ix. 15 **π̅ερ̅ωτ̅ π̅αι̅ π̅ρε-
θ̅οс**, Gr. τῶν ἐθνῶν τε καὶ βασιλέων; xix. 16 **α̅ψ̅α̅ε̅ο̅и̅
ε̅ρ̅ο̅ο̅т̅ α̅п̅са̅ψ̅ѣ̅ а̅ψ̅р̅х̅ο̅е̅и̅с**, 'he prevailed over them, the seven (*sic*), he made himself master', Gr. κατα-
κυριεύσας ἀμφοτέρων ἵσχυσε κατ' αὐτῶν, &c.

Among readings which are illustrated by Prof. Souter's critical apparatus (*Novum Testamentum Graece*, Oxford, 1910) may be mentioned: i. 5 **ψα тп̅п̅т̅и̅к̅ο̅ст̅и̅**; vi. 8 **ε̅β̅ο̅λ̅ ρ̅ι̅т̅п̅ π̅ρα̅п̅ α̅ π̅х̅ο̅е̅и̅с**; viii. 1 **ε̅α̅ρ̅ω̅ ρ̅п̅ θ̅ε̅г̅ε̅ο̅т̅са̅λ̅н̅и̅**; x. 41 **π̅ρε̅и̅ π̅ρ̅ο̅ο̅т̅**; xv. 20 **α̅ω̅ п̅ε̅т̅ε̅ π̅с̅ε̅ο̅т̅а̅ψ̅ѣ̅ а̅п̅ ε̅т̅ρε̅ψ̅ω̅п̅ε̅ α̅α̅ο̅ѣ̅ е̅т̅α̅̅
т̅ρε̅т̅а̅а̅ѣ̅ σ̅е̅**; xv. 34 **а̅с̅п̅х̅ο̅с̅и̅ з̅е̅ π̅с̅г̅λ̅а̅с̅ ε̅т̅ρε̅ω̅ ρ̅α̅̅
п̅а̅а̅ е̅т̅ α̅α̅а̅т̅**; and xxviii. 16 **α̅ π̅ρε̅κα̅т̅ο̅п̅т̅α̅ρχ̅ο̅с̅
† π̅п̅ε̅т̅и̅н̅р̅ ε̅ т̅ο̅ο̅т̅ѣ̅ α̅ п̅α̅р̅х̅ω̅п̅ п̅α̅а̅т̅ο̅ї̅.**

The name Jesus is always written **ι̅с̅**, but in Horner's transcript we have once **и̅н̅с̅ο̅т̅с̅** (vii. 45). Examples of the use of wrong gender are **т̅ε̅п̅т̅а̅ѣ̅т̅а̅и̅и̅ε̅** for **т̅ε̅п̅т̅а̅с̅-
т̅а̅и̅и̅ε̅** (vii. 50) and **а̅ѣ̅†** for **а̅с̅†** (iii. 16).

We may now compare the quotations from the Psalms which occur in the text of the Acts of the Apostles as found in our papyrus (Oriental 7594) with the versions of them given in the seventh-century Psalter, MS. Oriental No. 5000.

Psalms lxix. 25 (p. 125).

Oriental 7594.

**а̅а̅ре̅ т̅е̅ψ̅р̅с̅ω̅ ψ̅ω̅п̅ε̅
п̅х̅а̅е̅и̅ε̅ α̅ω̅ α̅п̅р̅т̅ре̅ѣ̅-
ψ̅ω̅п̅ε̅ п̅с̅и̅ п̅ε̅т̅ο̅т̅н̅з̅ ρ̅п̅
п̅ε̅ψ̅а̅и̅ψ̅ω̅п̅ε̅ •**

Oriental 5000.

**а̅а̅ре̅ п̅ε̅ψ̅а̅и̅ψ̅ω̅п̅ε̅
р̅х̅а̅ї̅ε̅ • п̅ε̅ψ̅т̅а̅и̅ψ̅ω̅п̅ε̅ п̅-
с̅и̅ п̅ε̅т̅ο̅т̅н̅з̅ ρ̅п̅ п̅ε̅т̅
а̅а̅и̅ψ̅ω̅п̅ε̅ •**

Psalm cix. 8 (p. 125).

аѡ теѡмѣиско- ꙗ҃те кеѡа ѡ ꙗ҃теѡ-
пос маре кеѡа ѡтѣ. мѣископос.

Psalm xvi. 8-11 (p. 129).

8 непаѣ є ꙗхоеіс пе
ѡпаѡто евоѧ ꙗхоуеиу
ниі же ѡшооп ꙗса оу-
наіі ѡмої же ꙗнакее.

9 εἴθε παῖ ἀπαρῆ
εὐφρανε ἀπαλας τῆ-
λῆλ ἐτὶ δε δε (sic) τακε-
σαρζ παρωρ ρῖ οὔ-
ρελπιε.

10 ꙗко нѣмаю ѿсвоу
аки прѣстоу хнъ зѣла-
ху хнъ ѿ адеи те. оуае
нѣмаю аки ѿ перекле-
тства енаго ептако.

11 а҃ноуи҃хъ ꙗ҃ѣ евоу
и҃періоуе а҃пѡи҃хъ ꙗ҃на-
хоуѣ евоу а҃пѡи҃ноу
а҃пекроу.

8 неїпат епхоіс
 ѿпаѣто євоѧ постоіу
 нїе. же єрї оунає
 ѿеої же ꙗвїє.

9 еѣе паї а парнт
етфране а палас те-
лнл̃. етї де тавесарꙋ
паотвор рп̃ отрелтис.

10 ꙗе нѣ наꙗѡ ꙗсѡв
аи ꙗтаѡхънъ зѣ аеи-
те. оꙗе ꙗнеꙗ ꙗнеꙗ-
петѡаѡвъ енаѡ еп-
таѡ.

11 ἀποτῶν ἡ παῖ εὐολ
ἡνεριοτε αἰωνῷ.
κηνοκτ εὐολ ἡποτο-
νοϋ αἱ περὶ οὗτον
πετρῇ τεκοῦσαι ψα-
ρολ.

Psalm cx. 1 (p. 131).

пехе пхоеис ѿ па-
хоеис же глгоос ꙗса
отнаеи ѿѿѿѿ. шпан
ѿкѿ ꙗнекѿахе ꙗрѿпо-
позѿѿ ꙗнекотерѿте.

пѣхѣ пѣхоеіс ѿпа-
хоеіс хѣ рмоос рї от-
нае ѿмої шап фнѡ
пнѣкхїхѣ етрапеснт
пнѣкотернѣ.

Genesis xxii. 18 (p. 137).

граї рѣ пексперма
сенахт селот ꙗси ѡ-

εϑεχῖςμοϑ εϑραῖ ρῡ
πεκεπῖμα πῶι πρεϑνοϑ

патриа тирот $\overline{\text{а}}\overline{\text{п}}\overline{\text{ка}}\overline{\text{р}}$ • тирот евол же акωт $\overline{\text{а}}$
 $\overline{\text{п}}\overline{\text{с}}\overline{\text{а}}$ тас $\overline{\text{е}}\overline{\text{и}}$. (Ciasca,
Fragmenta, i, p. 22.)

Psalm ii. 1, 2 (p. 141).

етбе от анреѳнос	адроот $\overline{\text{п}}\overline{\text{р}}\overline{\text{е}}\overline{\text{ѳ}}\overline{\text{н}}\overline{\text{о}}\overline{\text{с}}$ аѳ-
ѳисе $\overline{\text{а}}\overline{\text{е}}\overline{\text{е}}\overline{\text{о}}\overline{\text{о}}\overline{\text{т}}$ анлаос	ѳисе $\overline{\text{п}}\overline{\text{р}}\overline{\text{н}}\overline{\text{т}}$ • анлаос ме-
метаleta ^(sic) $\overline{\text{п}}\overline{\text{р}}\overline{\text{е}}\overline{\text{п}}\overline{\text{е}}\overline{\text{т}}$ -	leta $\overline{\text{п}}\overline{\text{р}}\overline{\text{е}}\overline{\text{п}}\overline{\text{е}}\overline{\text{т}}$ ѳотеит •
ѳотеит • атаде ратот	атаде ратот $\overline{\text{п}}\overline{\text{с}}\overline{\text{т}}$ пер-
$\overline{\text{п}}\overline{\text{с}}\overline{\text{т}}$ перрωот $\overline{\text{а}}\overline{\text{п}}\overline{\text{ка}}\overline{\text{р}}$	рωот $\overline{\text{а}}\overline{\text{п}}\overline{\text{ка}}\overline{\text{р}}$ • аѳω ан-
аѳω $\overline{\text{п}}\overline{\text{а}}\overline{\text{р}}\overline{\text{х}}\overline{\text{ω}}\overline{\text{н}}$ аѳωотѳ	архωн сωотѳ еѳ $\overline{\text{е}}$ а
епетернѳ еѳотѳе п-	$\overline{\text{п}}\overline{\text{о}}\overline{\text{т}}\overline{\text{ω}}\overline{\text{т}}$ • еѳотѳе пѳо $\overline{\text{е}}\overline{\text{и}}$ с
ѳо $\overline{\text{е}}\overline{\text{и}}$ с пѳѳ $\overline{\text{х}}$ с :	$\overline{\text{а}}\overline{\text{п}}$ пѳѳ $\overline{\text{х}}$ рс •

Psalm lxxxix. 20 (p. 193).

же аѳде е $\overline{\text{а}}\overline{\text{а}}\overline{\text{т}}\overline{\text{е}}\overline{\text{г}}$	аѳ $\overline{\text{е}}\overline{\text{и}}$ не $\overline{\text{п}}\overline{\text{а}}\overline{\text{а}}\overline{\text{т}}\overline{\text{е}}\overline{\text{г}}$ па-
пѳнре $\overline{\text{п}}$ ѳессаѳ еѳннѳ	$\overline{\text{р}}\overline{\text{а}}\overline{\text{л}}$ • and compare
$\overline{\text{р}}\overline{\text{п}}$ па $\overline{\text{р}}\overline{\text{н}}\overline{\text{т}}$ паѳ етпа $\overline{\text{е}}\overline{\text{и}}$ ре	1 Sam. xiii. 14.
ннаотѳѳ тирот •	

Psalm ii. 7 (p. 194).

$\overline{\text{п}}\overline{\text{т}}\overline{\text{о}}\overline{\text{к}}$ пе пашнре анок	$\overline{\text{п}}\overline{\text{т}}\overline{\text{о}}\overline{\text{к}}$ пе пашнре анок
аѳ $\overline{\text{х}}$ нок $\overline{\text{а}}\overline{\text{е}}\overline{\text{п}}\overline{\text{о}}\overline{\text{о}}\overline{\text{т}}$ •	аѳ $\overline{\text{х}}$ нок $\overline{\text{а}}\overline{\text{е}}\overline{\text{п}}\overline{\text{о}}\overline{\text{о}}\overline{\text{т}}$ •

Psalm xvi. 10 (p. 195).

$\overline{\text{п}}\overline{\text{п}}\overline{\text{е}}\overline{\text{к}}\overline{\text{т}}$ $\overline{\text{а}}\overline{\text{е}}$ перпетот-	$\overline{\text{п}}\overline{\text{п}}\overline{\text{е}}\overline{\text{к}}\overline{\text{т}}$ $\overline{\text{а}}\overline{\text{е}}$ перпетот-
ааѳ е наѳ е птако •	ааѳ енаѳ ептако •

And compare the following:

Habakkuk ¹ i. 5 (p. 194).

анаѳ $\overline{\text{п}}\overline{\text{к}}\overline{\text{а}}\overline{\text{т}}\overline{\text{а}}\overline{\text{ф}}\overline{\text{р}}\overline{\text{о}}\overline{\text{н}}\overline{\text{т}}\overline{\text{н}}\overline{\text{с}}$	анаѳ неткатаѳронеѳ
$\overline{\text{п}}\overline{\text{т}}\overline{\text{е}}\overline{\text{т}}\overline{\text{п}}\overline{\text{р}}$ ѳннре $\overline{\text{п}}\overline{\text{т}}\overline{\text{е}}\overline{\text{т}}\overline{\text{п}}$ -	$\overline{\text{п}}\overline{\text{т}}\overline{\text{е}}\overline{\text{т}}\overline{\text{п}}\overline{\text{т}}$ $\overline{\text{р}}\overline{\text{т}}\overline{\text{н}}\overline{\text{т}}$ $\overline{\text{п}}\overline{\text{т}}\overline{\text{е}}\overline{\text{т}}\overline{\text{п}}$ -
тако же $\overline{\text{т}}\overline{\text{п}}\overline{\text{а}}\overline{\text{р}}$ отѳωѳ	наѳ е $\overline{\text{р}}\overline{\text{п}}\overline{\text{п}}\overline{\text{н}}\overline{\text{р}}\overline{\text{е}}$ • $\overline{\text{п}}\overline{\text{т}}\overline{\text{е}}\overline{\text{т}}\overline{\text{п}}$ -
анон $\overline{\text{р}}\overline{\text{п}}$ нет $\overline{\text{п}}$ роот от-	тако же отѳωѳ анок
ѳωѳ еп нет $\overline{\text{п}}$ пистете	$\overline{\text{т}}\overline{\text{п}}\overline{\text{а}}\overline{\text{е}}\overline{\text{и}}$ ре $\overline{\text{а}}\overline{\text{е}}\overline{\text{и}}\overline{\text{о}}\overline{\text{у}}$ $\overline{\text{р}}\overline{\text{п}}$ не-

¹ Not Isaiah xxix. 14 as said in note 1, p. 196.

ероу ершан оѡа хооу тḡроот· паї птетна-
ерωтḡ. пїстете ан ероу ершан
оѡа таотоу ерωтḡ.
(Ciasca, *Fragmenta*, ii, p. 347.)

Isaiah lv. 3 (p. 195, l. 5).

†на† пнтḡ пнет аѡа †наḡмне нḡ-
оѡааḡ нḡаѡега етḡ- мнтḡ нḡоѡгаѡткн нḡа
роот· ѡнег· петоѡааḡ нḡа-
ѡега ѡтḡроот· (Ciasca, *Fragmenta*, ii, p. 243.)

Isaiah xlix. 6 (p. 197).

аїкѡ мḡмḡн нḡоѡеин The Greek text is ἰδοὺ
нḡ нḡеѡ[нос етрек]ѡѡпе δέδωκά σε εἰς διαθήκην γέ-
еѡтѡаг ѡа ар[нḡ]ḡ м- νους, εἰς φῶς ἐθνῶν, τοῦ εἶναί
пкаг· се εἰς σωτηρίαν ἕως ἑσχάτου
тῆς γῆς.

The Coptic text has no equivalent for διαθήκην γένους.

In one place at least the original Coptic translator, or his copyist, alters the order of events which took place in connexion with the persecution of St. Paul at Jerusalem. When, according to the Greek text, the chiliarch found out that St. Paul was a Roman citizen, and that he had been bound, he became afraid, but he took no steps to release the prisoner until the next day. Then, wishing to know exactly what the charge was which the Jews had brought against St. Paul, he set him free, ἔλυσεν αὐτόν, and the chief priests and all their council having appeared in answer to his command, he made St. Paul stand before them. According to the Coptic text the chiliarch, as the result of his fear, 'set him free straightway', [а]ѡ [пте]пкḡс аѡḡоḡḡ еḡоḡ, Gr. καὶ παραχρῆμα ἔλυσεν αὐτόν. The Greek reading is given by Prof. Souter in his note to xxii. 29.

In the preceding pages an attempt has been made to

describe the principal characteristics of the Coptic version of the Book of the Acts of the Apostles as found in the papyrus Codex, but a comparison of this ancient text with that found in a good MS. of a later period reveals the existence in it of a very large number of small variants which are of considerable interest. As it is impossible to describe all these in this book, it has been decided to print two chapters from the papyrus side by side with the text of the Oxford Manuscript, according to the transcript of the Rev. G. Horner, the editor of the Oxford edition of the Sahidic New Testament.

Oriental 7594.

Chap. i. 1 πσюрп̄ мен п̄лос аїтaм̄иоу ω θεοφιλε ет̄һе зωһ нм̄ п̄та іс̄ арх̄(у) п̄пааѣ аτω п̄ѣс̄һω п̄р̄нтот̄ .

2 ψαε̄р̄аі епероот̄ п̄та-апаλαμ̄һапе̄ х̄м̄иоу аѣρωп̄ етоотот̄ п̄п̄εαп̄остоλос̄ з̄ит̄п̄ п̄εп̄п̄а̄ етоааһ̄ етаψ̄еоеіψ̄ х̄п̄εтаρ̄τ̄ελ̄ион̄ паї̄ п̄таϣ̄сот̄п̄от̄ .

3 паї̄ п̄таϣ̄тагоу ерат̄п̄ пат̄ еϣон̄ х̄ м̄п̄[п̄]са̄ трεϣ̄м̄от̄ з̄п̄ ρа̄ х̄маеіп̄ п̄ρме̄ п̄роот̄ еϣот̄ωп̄ х̄ еһол̄ пат̄ а̄та̄ еϣ̄ша̄хе̄ ет̄һе̄ т̄м̄п̄теро̄ х̄п̄п̄от̄те̄ .

4 аτω̄ еϣот̄ωм̄ п̄х̄м̄ат̄ п̄εϣ̄-парат̄τ̄εіле̄ пат̄ ет̄м̄еі̄ еһол̄ з̄п̄ е̄иерот̄са̄л̄нм̄ а̄л̄ла̄ ес̄ω̄ епер̄нт̄ х̄п̄иот̄ паї̄ п̄та̄εт̄п̄-сот̄м̄еӯ :

5 п̄εха̄ϣ̄ х̄е̄ іω̄рап̄п̄ис̄ мен̄ аѣһап̄т̄изе̄ з̄п̄ от̄м̄оот̄ п̄т̄ωт̄п̄ с̄εп̄а̄һап̄т̄изе̄ х̄м̄иот̄п̄ з̄п̄ от̄-п̄па̄ еϣот̄ааһ̄ м̄п̄п̄са̄ ρа̄з̄

The Oxford Manuscript.

Chap. i. 1 Πσюрп̄ мен п̄-лос̄ саітaм̄иоу ω θεοφιλε̄ ет̄һе̄ зωһ нм̄ п̄та іс̄ арх̄еі̄ п̄ааѣ аτω̄ п̄ѣс̄һω̄ п̄р̄нтот̄ .

2 ψαε̄р̄аі епероот̄ п̄та-апаλαμ̄һапе̄ х̄м̄иоӯ. еаѣρωп̄ етоотот̄ п̄п̄ап̄остоλос̄ з̄ит̄п̄ п̄εп̄п̄а̄ етоааһ̄ етаψ̄еоеіψ̄ х̄п̄εтаρ̄τ̄ελ̄ион̄. паї̄ п̄таϣ̄-сот̄п̄от̄ .

3 паї̄ он̄ п̄εп̄таϣ̄тагоу ера-т̄п̄ пат̄ еϣон̄ х̄ м̄п̄п̄са̄ трεϣ̄м̄от̄ з̄п̄ ρа̄ х̄маеіп̄ п̄ρме̄ п̄роот̄. еϣот̄ωп̄ х̄ пат̄ еһол̄ а̄τω̄ еϣ̄ша̄хе̄ п̄х̄м̄ат̄ ет̄һе̄ т̄м̄п̄теро̄ х̄п̄п̄от̄те̄ .

4 аτω̄ еϣот̄ωм̄ п̄х̄м̄ат̄. п̄εϣ̄парат̄τ̄εіеі̄ пат̄ ет̄м̄еі̄ еһол̄ з̄п̄ е̄ӣл̄нм̄. а̄л̄ла̄ ес̄ω̄ х̄п̄ер̄нт̄ х̄п̄еі̄ωт̄. паї̄ п̄та̄ε-т̄п̄сот̄м̄еӯ п̄тоот̄ .

5 п̄εха̄ϣ̄. х̄е̄ іω̄рап̄п̄ис̄ мен̄ аѣһап̄т̄изе̄ з̄п̄ от̄м̄оот̄. п̄т̄ωт̄п̄ х̄е̄ с̄εһап̄т̄изе̄ х̄м̄иот̄п̄ з̄п̄ от̄п̄п̄а̄ еϣот̄ааһ̄ м̄п̄п̄са̄

προοτ ап ала (sic) ша тпїтн-
костн:

6 πτοοτ δε атсωотр ат-
хпоту етхω μμος же пхоеис
еп ерраї δε ρμ пейотоеиш
кпаѣ птаптеро μ писранл.

7 пехаѣ пат же μпωтї
ап пе сотн-потоиш μμ
пехропос паї пта пїот каат
ра теѣезотсиа матааѣ.

8 алла тетпнахи потсом
ершан пеппā етотааѣ еї
ерраї ехωтї. птетпшопе
μμптре паї рї өиеротсални
μμ лотзага тирс μμ тсама-
риа атω ша арнхѣ μпкар.

9 паї птеречхоот ат-
клооле чїтѣ. атω атчї
μмоу еѡл рїтоотот.

10 етеіорμ псωѣ еѣнк
ерраї етпе. еїс рωме спат
петазератот ехωот рї рен-
рѣсω етототѣш.

11 атω пехат пат же
пρωме птаλїλεос азρωтн
тетпнагераттнотн тетпшωшт
ерраї етпе. паї ιс пта-
чїтѣ птетнотї ерраї етпе.
таї те өе етѣннт μμος.
пөе птатетпнат ероѣ еѣпа-
ѣок ерраї етпе.

12 тоте аткотот (ерраї)
өиеротсални еѡл ρμ
птоот ешатмотте ероѣ же
птоот пїхоеит. еѣотнот
еѡл п өиеротсални потрин
псашѣ пзооттї.

13 атω птеротеї ерраї

раз ап προοτ. алла ша
тпентикостн.

6 πτοοτ δε атсωотр ат-
хпоту етхω μμος. же
пхоеис. еп) ρраї ρμ пей-
отоеиш кпаѣ птаптеро μ
пїл.

7 пехаѣ пат. же μпωтї
ап пе есотн-пөотоеиш μп
пехропос. паї пта пөиот
каат рї теѣезотсиа мат-
ааѣ.

8 алла тетпнахи потсом
ершан пеппā етотааѣ еї
ерраї ехωтї. птетпшопе
паї μμптре рї өїлнм μп
ѣотзага тирс μп тсамариа
атω ша арнхѣ μпкар.

9 паї де птеречхоот ат-
клооле хїтѣ. атω атчї μ-
моу ерраї еѡл рїтоотот.

10 етеіорμ де псωѣ еѣ-
нк ерраї етпе еїс рωме
спат петазератот рїхωот
рї ренрѣсω етототѣш.

11 атω пехат. же πρωме
птаλїλαгос азρωтн ететпа-
гераттнотї ететпшωшт ерраї
етпе. паї πε ιс птачїтѣ пте-
тнотї ерраї етпе. таї те өе
етѣннт μμος. пөе птатетп-
нат ероѣ еѣпаѣок ерраї
етпе.

12 тоте аткотот өїлнм
еѡл ρμ птоот ешатмотте
ероѣ же птоот пїхоеит. еѣ-
отнот пөїлнм потрин псашѣ
пзооттї.

13 атω птеротеї еротн

атѣок езраї епмайтне ·
 епетотнѣ прѣнтѣ · петрос нѣ
 іωρannis нѣ іакѡѡс нѣ
 андреас фїлїппос нѣ ѿ-
 мас барѡломаїос нѣ ма-
 ѿѿаїос іакѡѡс пшнре пал-
 фaїос аѡ сїмон пзнлѡтис
 нѣ іотѡас пшнре пїакѡ-
 ѡс ·

14 паї тирот рѣпроскар-
 тері епешлнл нѣ ренсрїме
 аѡ марїрам тмаат пїс нѣ
 пецспнѣ тирот ·

15 граї ѡе пїеїроот аѣ-
 тѡотн пїпетрос птмнѣ
 пїеспнѣ еот ѡтмннше м-
 маѣ етнар ѡше ѡтѡт прп ·
 аѡ пѣѡѡ ·

16 ѡе прѡме песннѣ пе-
 рпѣ етре тетрафн ѡк еѡл
 таї птаѡѡс хп пшорп рѣ
 пеппѡ етѡѡѡ еѡл рїтп
 ттапро пѡѡѡѡ етѡе іотѡас
 пе птаѡѡпе прѣѡѡѡеїт
 ппептѡѡѡпе пїс ·

17 ѡе пеѡтѡпѣ граї прѣнтѣ ·
 аѡ аѡѡ мпеклнрос птаѡ-
 ѡѡѡ ·

18 паї ѡе аѡѡп пѡѡ пѡѡ-
 ѡѡ еѡл рѣ пѡѡе мпѣѡѡ
 пѡѡѡ · аѡѡ ехп пѣѡѡ ·
 аѡѡѡ пѣтпѣѡѡтп тирот
 аѡѡп еѡл ·

19 аѡ ѡ пѣїѡѡ ѡѡлп
 еѡл мпѡѡѡ еѡл пѡѡп
 пм етѡтнѣ пѡѡѡѡѡлнм ·
 ѡѡѡ пѡѡѡѡѡ епѡѡ ет-
 мѡѡ рѣ тетѡѡѡ ѡе акѡ-

атѣок езраї етма птпе
 епетотнѣ прѣнтѣ пїпетрос
 мп іωρannis мп іакѡѡс
 аѡ андреас фїлїппос мп
 ѿмас барѡломаїос мп
 маѿѿаїос іакѡѡс пшнре
 палфaїос аѡ сїмон пзн-
 лѡтис мп іотѡас пшнре
 пїакѡѡс ·

14 паї тирот пѣпроскар-
 тері епешлнл мп ренсрїме
 мп марїрам тмаат пїс аѡ
 пѣспнѣ ·

15 граї ѡе рѣ пѣроот
 аѣтѡотн пїпетрос рѣ тмнѣ
 пїеспнѣ етп ѡтмннше м-
 маѣ етнар ѡе ѡтѡт прп ·
 аѡ пѣѡѡ ·

16 ѡе прѡме песннѣ пе-
 рпѣ пе етре тетрафн ѡк
 еѡл таї епѡѡѡс хп п-
 шорп пѡѡѡѡѡ етѡѡѡѡѡ
 рїтп ттапро пѡѡѡѡ етѡе
 іотѡас пѡ птаѡѡпе прѣѡ-
 ѡѡѡеїт рѡтѡ ппептѡѡѡпе
 пїс ·

17 ѡе пеѡтѡпѣ граї прѣнтп ·
 аѡ аѡѡ мпеклнрос птеї-
 ѡѡѡ ·

18 паї ѡе аѡѡп пѡѡ пѡѡ-
 ѡѡ рѣ пѡѡе мпѣѡѡ
 пѡѡѡ аѡ аѡѡ ехп пѣѡѡ ·
 аѡѡѡ рѣ тетѡѡѡ · ѡ пѣ-
 мпѣѡѡтп тирот пѡѡѡе
 еѡл ·

19 аѡ ѡ пѣїѡѡ ѡѡлп
 еѡл пѡѡп пм етѡтнѣ рѣ
 ѡлнм · ѡѡѡ пѡѡѡѡѡ еп-
 ѡѡ етмѡѡ рѣ тетѡѡѡ ѡе
 акѡѡѡѡѡ · етѡ пѡ пѡ ·

Замак ете паї пе пѣши пѣши ѿпесноу.
ѿпесноу.

20 ԴՏՆՂ ԳԱՐ ԶԱՄ ԲԱՊԱՄԵ
 ԲԱՄԲԱԼՈՍ ԵՄ ԵՄ ԵՄ
 ԵՄԵՄ ԵՄԵՄ ԲԱՄԵ ԵՄ
 ԵՄԵՄԵՄԵՄ ԵՄ ԵՄԵՄ
 ԶԱՄ ԵՄԵՄԵՄԵՄ ԵՄ ԵՄԵՄ
 ԵՄԵՄԵՄԵՄ ԵՄ ԵՄԵՄ
 ԵՄԵՄԵՄԵՄ ԵՄ ԵՄԵՄ
 ԵՄԵՄԵՄԵՄ ԵՄ ԵՄԵՄ

21 Իսկ թէ եւոհ զի քրաւ
ետօօյս նման մեթի օտ-
օւն տիրի քաղցի բռնի աշ-
արհաւ ետօլ (*sic*) զի ասորի
քուրս լի :

22 еадарху жп пвапти-
сма пїѡраппнс шадраг епе-
роот ептатчтї езраї гї
тоотї етре ота їпаї шопе
нал ѱмїтре птечапастасіс *

23 аѡ аѡтаге спѡ ера-
тѡ ѿѡснс петешѡмѡте
ерѡу же ѡрсѡѡѡс пѡ ѡтаѡ-
ѡрпѡ же ѿѡстѡс аѡ ма-
тѡс :

24 ἀνυλὴ καὶ ἐταῶ
 μιος καὶ παροῖς ἵτοκ πετ-
 σοσπ ἄπρητ πότον ^{ἐκ} πμ
 οτωνῆ ἐβόλ πότα ἄπεῖσαν
 πεῖτακσοτηῖ.

25 ехѣ ꙗма ꙗтеїаѡкопа
ατω τη̑ταποστολος εν̑τα
ϊουδας παρα̑βα α̑μος ετρεψ-
εωκ εγραϊ επεψμα α̑μιν
α̑μοϋ·

26 αὐτὸ αὐτῷ πατρὶ μὴ περ-
κλῆρος ἀ περκλῆρος ἐῖ ἐχῶ
ματίας· ἀποπῆ μὴ μὴπτοτε
παπостоλος·

20 Եօնի զար զսլ քառամե
 քնքալմոս. յէ մարե տը-
 ւերս ցաքե քառե, առ քըր-
 տըրցաքե քսլ քետոնի զսլ
 քեքալքաքե, առ տեքալք-
 տեքսկոքոս մարե կեո՞ր յի՞ժ.

21 Իսկ թէ եհօղ ջի քրաւե
ետաօսիս քիմաք ջի քեօտ-
օւիս տիրի քիտաքի քօտի աւ
ազիւք եհօղ ջիտօտի քիտ-
աօւիս ի՛նչ.

22 еадарҗеи җип пһаптис-
сма пһωранпнс җадрат епе-
роот птачүтү едраи птоотп.
етре оҗа пһаи җһопе пһман
пһптре птеҗапастансис.

23 аѡ аѡтаге спѡ ера-
тотъ. ѿснс петешамотте
ероу же ѡарсаѡас. паг ꙗ-
таѡѡрнѡ же ѿотстос. аѡ
мѡѡѡас.

24 αὐτῶν καὶ ἐπὶ τῷ
 μος καὶ παροῖς. ἵτον ἐπὶ τοῦ
 ἀφῆν ἵτον πᾶσι. οὐκ ἔ
 εἶναι ἵτον ὁμοειδῶς πεν-
 τακότης.

25 ехѣ ѿпша ꙗ҃лелѧко-
на. а҃ѡ тѣꙗ҃тапостолос.
ꙗ҃тачпараѡа ꙗ҃рнтс ꙗ҃шнотас
етреѡѡк е҃раі е҃неѡма ѿ-
мѣн ѿмоу.

26 аѡ аѣ пат ꙗреикли-
рос, а пеклирос еѡ езраѡ еѡ
маѡѡас, аѡпѣ мѡ пѡпѡте
папѡстѡлѡс.

Сар. iii. 1 петрос 2е пѣ
їѡрѡннис петпаѣѡк езраї
еперпе ѡппат ѡхпсите ѡ-
ппат ѡпешлнл .

2 атѡ петп отрѡме пѡдале
хп еѡнрнтѣ птеѡмаат еѡат-
ѡтѣ пѡ петкѡ ѡмоѡ 2рп
про етотмоуте ероѡ 2е
петнесѡѡ пте перпе етреѡ-
ѡет ѡптпа еѡл 2ртп петѣѡк
еротп е перпе .

3 пѡї птеречнат епетрос
мѣї їѡрѡннис

4

пехат наѡ 2е ѡѡѡт ероп

5

еѡмеете 2е еѡпахп отлаат
птотот .

6 петрос 2е пехат наѡ 2е
мѣї 2ат от2е мѣї потѣ ѡроп
пѡї пететпѡеїѡ 2е фпатаат
пак . 2ѣ прѡп птѣ ппѡ2ѡ-
ратос мооѡе .

7 атѡ аѡама2те птеѡѡїх
птпнам аѡтотносѣ атѡ ат-
та2ро пѡхп пегѡп атѡ пег-
фѣѣ .

8 атѡ аѡѡѡѡ аѡа2ератѣ
атѡ аѡмооѡе аѡѣѡк пѡмаат
еротп еперпе еѡмооѡе атѡ
еѡѡѡѡѡѣ атѡ еѡсмоѡ еп-
пѡте .

9 а пѡлос тнрѣ пат ероѡ
еѡмооѡе атѡ еѡсмоѡ еп-
пѡте .

10 атѡѡѡпѣ 2е пѡї пет-
2моос еѡѡет мѣптпа 2ртп

Сар. iii. 1 петрос 2е мѣї
їѡрѡннис петпаѣѡк езраї
еперпе пѡпѡѡте ѡппат ѡ-
пешлнл .

2 атѡ петп отрѡме пѡдале
хп еѡнрнтѣ птеѡмаат .
еѡатѡтѣ . пѡ епеткѡ ѡмоѡ
ѡмнне 2рп про етотмоуте
ероѡ 2е петнесѡѡ пте перпе .
етреѡѡет мѣптпа еѡл 2ртп
петѣѡк еротп еперпе .

3 пѡї птеречнат епетрос
мѣї їѡрѡннис етпаѣѡк еротп
еперпе аѡѡѡѡѡѡ еѡ наѡ
птѡмѣптпа

4 петрос аѡеїѡрѡ еротп
е2раѡ мѣї їѡрѡннис пехат
наѡ . 2е ѡѡѡт ероп

5 пѡѡ 2е аѡѡѡѡт ероѡт .
еѡмеете 2е еѡпахп отлаат
птотот .

6 петрос 2е пехат наѡ .
2е мѣї 2ат от2е мѣї потѣ
ѡроп пѡ . пететпѡѡѡ 2е
фпатаат пак . 2ѣ прѡп птѣ
пехѣ ппѡ2ѡратос мооѡе .

7 атѡ аѡама2те птеѡѡїх
птпнам аѡтотносѣ . птетпѡт
2е атта2ро пѡпегѡп мѣї
пегфѣѣ .

8 аѡѡѡѡ аѡа2ератѣ аѡ-
мооѡе . атѡ аѡѣѡк пѡмаат
еротп еперпе . еѡмооѡе атѡ
аѡѡѡѡѡѣ . еѡсмоѡ еппѡте .

9 а пѡлос тнрѣ пат ероѡ
еѡмооѡе атѡ еѡсмоѡ еп-
пѡте .

10 атѡѡѡпѣ . 2е пѡї пе
епег2моос еѡѡет мѣптпа

τῶν ἐθνῶν ἵνα πάντες πάντες
 ἄνθρωποι ᾔδειν τὸν δόξαν
 αὐτοῦ ἐκ τῆς πρώτης
 ἡμέρας·

11 еҫамаҫте ҕе апетрос
ап іурапинс а плаос тирѹ
своҫе ероос ҫа тесто[а]
етоҫмоҫте ерос ҕе та соло-
мон еҫштрѹтѹ :

[illegible]

13 **п**но^тте **и** а^бра^аа^м
п^но^тте **п**і^са^к п^но^тте **п**і^ак^в
а^та п^но^тте **п**п^еп^еп^ео^те а^у-
ф^ео^от **а**п^еу^ши^ре і^с п^аї **п**-
т^ті е^кт^ті^аа^у е^ра^ї е^на^р-
н^а **а**м^оу а^та а^тет^іс^ош^у
ап^ем^то е^бо^л **а**п^ил^ат^ос е^а
п^ет^ам^ат к^рі^е е^на^ау е^бо^л.

14 πῶτῃ δὲ πετοῦσθαι αὐτῷ
παῖδας ἀτεῖναι αἰμοῦ
ἡμεῖς ἐβόλῃ ἀπὸ Πλάτος
ἐατεῖναι ἐκ τῆς πῆλῃ ἐβόλῃ
πῶτῃ πρὸς τῇ ἐβόλῃ.

15 пархѣнос ѡе ѡпшѣ
атетѣмоторѣтѣ ѡмѣу* паїпта
пшотте тотносѣ евоѡ рѣ
петмоотѣ паї аноп еншооп
наѣ ѡмѣптре*

16 ατω γραϊ ρπ τπιστις
 απευραν παϊ ετετπισοοτη
 αμογ' αqταχροq(?) πσι πεq-
 ραν ατω τπιστις τ (sic) εβολ
 ριτοοτq αq† παq απει'οτχαϊ
 απετπισωτο εβολ τηρπ :

ցիրի տիտլի երեսեալս իւե
 րերքե. աստուծոյ ճէ իրօտէ ասո
 ւտաւայց՝ զորալ զճալ քշահ
 իւտայցալքե իւսոյ.

11 еѣмазте ꙗе ꙗпетрос
мѣ ѿраппне а ꙗлаос тирѣ
сѡотѣ ероот ꙗа тестос етоу-
мосте ерос. ꙗе та солѡмон
етштрѣтѡр.

[illegible]

13 ꙗкоже ꙗ абраамъ мѣ
исаакъ мѣ іакоу. ꙗкоже
ѡбениотъ аѡтеосъ мѣ
шуре іс. ꙗкоже ꙗ ꙗтѣи
тааѡ аѡ ꙗтѣи арпа мѣ
мѣмѣ еѡл мѣлатос. еѡ
мѣмѣ крѣ еѡаѡ еѡл.

14 πτωτῇ δὲ ππετοτααδ
ατω παικαιος ατετῆαρνα
μμοу. еатетῆαгтеі екω птῇ
ебол потрωме пречрωтῇ.

15 παρχητος δε απωπῆ
ατεπμοотт апмоч. παεпта
пнотте тотносῆ енол рп пет-
моотт. пае апон еншооп
паг апптре.

16 аѡ ѡраг гѣ тпистс
 ѿпечурап паг ететѣпат ероу
 аѡ ететѣсоотѣ ѿмоу аѡ-
 таѡро ѣѡ печурап. аѡ тп-
 истс еѡл гѣтоотѣ асѣ пау
 ѿпечотѡаг ѿпетѣѡто еѡл
 тѣрѣ.

17 тепоѣ ꙗе насниѣ ꙗеиме
же ꙗта тетѡаас рѡ отѡѡтат-
соотѡ ꙗе ꙗпетѡкеархѡп.

18 ꙗпоѣте ꙗе пентаѣхоот
ѡи ꙗшорѡ ꙗѡл рѡтѡ тѡпро
ꙗнепрофитис тѡроѣ еѣре
печѣѣ шопот аѣхокоѣ ꙗѡл
ꙗтеѣре.

19 метаноѡ ꙗе аѡ ꙗтетѡ
кетѡтѡтѡ еѣреѣѡте ꙗѡл
ꙗпетѡпоѣе жекас еѣѡапеѡ
ꙗѡ ꙗеѡеѣѡ ꙗ ꙗепѡн (*sic*)
ꙗпеѡто ꙗѡл ꙗꙗхоѣс.

20 еѣетѡпоот ꙗꙗпентаѣ-
тоѡѣ ꙗаꙗ ꙗе ꙗечѣ ꙗѣ.

21 ꙗа ꙗраꙗѣ еѣреѣѡпе
рѡ тѡе ѡаѣраѡ ꙗеѡеѣѡ
ꙗꙗѡѡ ꙗѡл ꙗѣѡ ꙗꙗ еѡта
ꙗпоѣте хоот ѡи еѣеꙗ ꙗѡл
рѡтѡ тѡпро ꙗнеꙗпрофитис
еѣѡѡѡѡ.

22 ѡѡѣсис ѣар аѣхоос
ꙗꙗарѡ ꙗеꙗеѡте ꙗе ꙗхоѣс
ꙗꙗпоѣте ꙗѡѡѡѡс ѡꙗпро-
фитис ꙗитѡ ꙗѡл рѡ ꙗетѡ-
сꙗит ꙗѡѣре ѣѡѡ ꙗѣѡѡ ѡаѣ
ꙗꙗ еѣѡꙗхоот ꙗитѡ.

23 есѣѡѡ ꙗе ѡѡѡ ꙗꙗ
еѣеꙗꙗсѡѡѡ аꙗ ꙗѣ ꙗꙗпро-
фитис еѣѡѡѡ сѣꙗѣѡѣѣ
ꙗѡл рѡ ꙗѡѡс.

24 ꙗꙗпрофитис ѡ ꙗѡроѣ
ѡи сѡѡѡѡл аѡ ѡꙗꙗѣѡѡ
аѡѡѡ аѡ аѡѡѡѡѡѡ рѡ
ꙗеѡѡѡ.

25 ꙗѡѡтѡ ꙗе ꙗе ꙗѡѡ ꙗ
ꙗꙗпрофитис ꙗꙗ тѡѡѡѡѡ
ѡа ꙗѡ ꙗꙗпоѣте сѡꙗѣѣ ꙗꙗ
ꙗеꙗѡте еѣѡѡ ѡѡѡ ꙗꙗѡѡѡ-
ѡѡ ꙗе ѣраѡ рѡ ꙗеꙗѡѡѡ

17 тепоѣ ꙗе насниѣ ꙗеиме
же ꙗтатетѡаас рѡ отѡѡтат-
соотѡ ꙗе ꙗпетѡкеархѡп.

18 ꙗпоѣте ꙗе пентаѣхоот
ѡи ꙗшорѡ ꙗѡл рѡтѡ тѡпро
ꙗнепрофитис тѡроѣ еѣре
печѣѣ шопот аѣхокоѣ ꙗѡл
ꙗтеѣре.

19 метаноѣ ꙗе аѡ ꙗтетѡ
кетѡтѡтѡ еѣреѣѡте ꙗѡл
ꙗпетѡпоѣе жекас еѣѡапеѡ
ꙗѡ ꙗеѡѡѡѡ ꙗꙗѡн ꙗꙗѡѡ
ꙗѡл ꙗꙗхоѣс.

20 еѣетѡпоот ꙗꙗпентаѣ-
тоѡѣ ꙗаꙗ ꙗе ꙗечѣ ꙗѣ.

21 ꙗа еѣраꙗѣ еѣреѣѡпе
рѡ тѡе ѡаѣраѡ ꙗеѡѡѡѡ
ꙗꙗѡѡ ꙗѡл ꙗѣѡ ꙗꙗ ꙗта
ꙗпоѣте хоот ѡи ꙗꙗеꙗ ꙗѡл
рѡтѡ тѡпро ꙗнеꙗпрофитис
еѣѡѡѡѡ.

22 ѡѡѣсис ꙗꙗ аѣхоос
ꙗꙗарѡ ꙗеꙗеѡте ꙗе ꙗхоѣс
ꙗꙗпоѣте ꙗѡѡѡѡс ѡꙗпро-
фитис ꙗитѡ ꙗѡл рѡ ꙗетѡсꙗит
ꙗѡѣре ѣѡѡ ꙗѣѡѡ рѡ ѡаѣ
ꙗꙗ еѣѡꙗхоот ꙗитѡ.

23 есѣѡѡ ꙗе ѡѡѡ ꙗꙗ
еѣеꙗꙗсѡѡѡ аꙗ ꙗѣ ꙗꙗпро-
фитис еѣѡѡѡ сѣꙗѣѡѣѣ
ꙗѡл рѡ ꙗѡѡс.

24 ꙗꙗпрофитис ꙗе ѡ ꙗѡ-
роѣ ѡи ꙗсѡѡѡѡл аѡ ꙗетѡ-
ꙗꙗꙗѣѡѡ аѡѡѡ аѡ аѡѡ-
ѡѡѡѡ ꙗꙗеꙗѡѡѡ.

25 ꙗѡѡтѡ ꙗе ꙗꙗѡѡ ꙗ
ꙗꙗпрофитис аѡ тѡѡѡѡѡ
ꙗта ꙗпоѣте сѡꙗѣѣ ꙗꙗ ꙗетѡ-
ѣѡте еѣѡѡ ѡѡѡ ꙗꙗѡѡѡѡ
ꙗе ѣѣраѡ рѡ ꙗеꙗѡѡѡ

сѣнахисмот ꙗѡѡпатрія тн-
рот ѡпкаръ *

26 ꙗѡѡтѡ ꙗѡѡрѡ ꙗѡѡте
тотѡс пѣщире ꙗѡтѡ аѡтѡ
ꙗѡѡѡ еѡсмот ерѡтѡ ѡѡ
ꙗѡре ꙗѡта ꙗѡта ꙗѡтѡ еѡл
ѡ ꙗѡпѡнѡрѡ *

сѣнахисмот ꙗѡѡпатрія тн-
рот ѡпкаръ.

26 ꙗѡѡтѡ ꙗѡѡрѡ а ꙗѡѡте
тотѡс пѣщире ꙗѡтѡ аѡтѡ
ꙗѡѡѡ еѡсмот ерѡтѡ. ѡѡ
ꙗѡре ꙗѡта ꙗѡта ѡѡѡтѡ ꙗѡѡ
еѡл ѡ ꙗѡпѡнѡрѡ.

VI. THE CURSIVE SCRIPT AT THE END OF THE ACTS.

On fol. 108 *b* (see Plate IX), on the lower half of the page, is the opening part of a short composition, written in Coptic but in a cursive Greek hand, which certainly covered the whole of fol. 109 *a*, and probably of fol. 109 *b* also; the first 16 lines are almost complete, but all the remainder are more or less mutilated. The following is a rendering of the opening lines:

‘The Word of the Lord was to me, saying: Speak thou this unto My people. Why do ye commit sin? Ye add sin to your sin¹, ye make to be wroth the Lord God, Who hath created you. Love not the world, nor the things which are in the world², for the glory of the world belongeth to the Devil, and the destruction thereof. Remember that the Lord hath showed compassion upon you; it is He Who hath created everything, in order that He might deliver us from the captivity of this age. For many times the Devil wisheth to prevent the sun from rising on the earth, neither would he allow the earth . . . He wisheth to swallow up men . . . he pursueth kings (?), he wisheth to swallow them up like water. For this reason God hath showed compassion upon us, in sending (?) His Son into the world that He might deliver us from the captivity of this [age, and from the end which is coming?].’

In the portion of the text which follows the break in the

¹ Compare Jer. xlv. 7, 8.

² Compare 1 John ii. 15.

leaf, the writer refers to certain teachings which are not those of God, and which have no divine authority. In the lines following it is said that 'fasting is nothing, and God did not ordain it', and that [those who practise it] 'make themselves strangers to the Covenant of God'. The mutilated condition of the text here makes it difficult to say whether the writer is condemning those who declared that fasting is an ordinance of men, and not of God, or whether his opinion on the matter agrees with theirs. The general meaning of the later lines seems to suggest that he thinks that men ought not to destroy themselves by fasting, for thereby they defraud themselves of the glorious fruits which they might otherwise acquire by faith; besides this they inflict suffering and tribulation on their bodies, and God hath not approved of fasting, since He created the heavens. If this inference be correct the writer of this text must have held the views expressed in the first of the Six Laws which the angel gave to Pachomius when he commanded him to found the Monastery at Tabenna in the Thebaïd: 'Let every man eat and drink whensoever he wisheth, and according to the strength of those who eat and drink impose work; and thou shalt restrain them neither from eating nor fasting. Furthermore, on those who are strong thou shalt impose severe labours; and upon those who are of inferior strength, and upon those who fast, thou shalt impose light labours¹.'

From the above it is clear that this script supplies no information about our Codex, and that its contents have nothing to do with the texts in it. Its chief importance to us is the evidence which it affords as to the date of the Codex. Dr. Kenyon has examined the script very carefully, and, as will be seen from his note on p. lxiii, after comparing it with a large number of dated papyri, he has come to

¹ Migne, *Pat. Graec.*, tom. xxxiv, col. 1101; Budge, *Paradise*, vol. i, p. 144.

the conclusion that it was written about the middle of the fourth century. Of the accuracy of this conclusion there is no room for doubt, and, if the script were added to the Codex immediately after the completion of the copying, it is clear that the Codex was written about A.D. 350. Dr. Kenyon further examined the script with the view of discovering any difference in the colour of the ink used, or any indication which would suggest that a considerable interval of time had elapsed between the copying of the Codex and the addition of the script, and decided that the evidence to be derived from it on this point was inconclusive. We know from Syriac and Ethiopic manuscripts that their readers often took the opportunity of writing prayers, hymns, &c., on any blank space or page which they found at the beginning or end of a book¹, and there is the possibility that the script at the end of our Codex may have been added by some reader into whose hands it fell some considerable time after it was copied.

VII. A COLLATION OF THE SIXTY SELECT PASSAGES FROM THE ACTS OF THE APOSTLES SET OUT IN PROF. SANDAY'S 'APPENDICES AD NOVUM TESTAMENTUM STEPHANICUM', WITH REMARKS ON THE TEXTUAL CHARACTER OF THE CODEX BY DR. KENYON.

In order to facilitate an examination into the textual character of the Codex, a statement is appended of its readings in the sixty select passages set out in Prof Sanday's invaluable *Appendices ad Novum Testamentum Stephanicum*.

¹ Thus in Add. MS. 14425, fol. 116 *a*, a manuscript dated A.D. 464, there is a prayer for the Church, the clergy, kings and judges, rich and poor; in Add. MS. 17102, fol. 60 *b*, written A.D. 599, there is an anathema on Nestorius; in Add. MS. 14434, fol. 29 *b*, there is a quotation in Latin from Psalm xl

cum (Oxford, 1889), which includes all the most important variants of the chief authorities. In Sanday's collation the readings of the Sahidic version are taken from Tischendorf, who had no MS. earlier than the twelfth century. The following table shows that our Codex confirms the readings of the Sahidic version as hitherto known in almost every instance. The only variations are as follows: In vii. 46 it has the strange reading τῷ οἴκῳ Ἰακώβ, with **NB**DH, against practically all other authorities; in xii. 25 it has the equally improbable εἰς Ἱερουσαλήμ, with **NB** and others; in xvi. 13 its reading is nearer to ἐνομίζετο προσευχή than to ἐνομίζομεν προσευχήν; in xx. 4 it has 'Sosipatros son of Pyrrha' (a break in the papyrus leaves it doubtful whether it read Ἐφέσιοι just afterwards); in xxvii. 16 it has Κλαῦδα, with **NA**; in xxvii. 39 ἐκσῶσαι, with **BC**; in xxviii. 1 Μελίτη; and in xxviii. 16 it has the passage with regard to the delivery of the prisoners to the στρατοπεδάρχης, which is omitted in all other early authorities (including the Bohairic), except the Old Latin. For this passage (which, in view of Mommsen's demonstration of the historical accuracy of the reference to the στρατοπεδάρχης, is of some interest) its evidence in support of the Old Latin is of considerable importance.

Acts ii. 30. There is no equivalent for τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν.

iii. 1. Ἐπὶ τὸ αὐτὸ forms the ending of chap. ii, and chap. iii begins with Πέτρος δὲ.

(xli); in MS. Orient. 494, fol. 1*a*, is a copy of the first chapter of the *Qur'an*; in MS. Orient. 525, foll. 108*b* and 109*a*, there are several prayers; in MS. Orient. 523, fol. 79*b*, there is a prayer against hail; in MS. Orient. 529, fol. 97*a*, there are written copies of deeds in Amharic; in MS. Orient. 637, foll. 2*a*, 105*b*, and 106*a*, there are copies of deed of gifts, lists of furniture and books, &c. All these additions are written at periods far later than the manuscripts.

iv. 25. 'Who spake by the Holy Spirit in the mouth of our father David, Thy servant, Thou sayest', πεντα-
 ϣχοος εβωλ ριτῆ πεπιᾶ ετοσααθ ρῆ τταπρο
 επεπειωτ ααεια περρραλ εκωω ωωος.

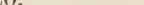
vii. 46. 'He asked to find a habitation in the house of Jacob', ἀφ᾽ οὗ ἐβόησε πορευέσθωμεν ἐπὶ τοῦ πατρὸς. Horner's transcript has 'in the God of Jacob', ἐπὶ ποτε πατρὸς.

viii. 10. 'This is the great power of God', or 'this man is the great one of the power of God', παῖ πε τπος ἡσοε ἡτε πηοτε (Horner ἡσοε ἁπηνοτε). The Coptic has no equivalent for ἡ καλουμένη.

ix. 5. The Coptic has no equivalent for σκληρόν σοι πρὸς
κέντρα λακτίζειν.

x. 36. 'For His word He sent it to the children of Israel,
He preached peace by Jesus the Christ, this is the
Lord of every one.'

xi. 20. 'And having come to Antioch they spake with the Greeks (**Ἰωνῆς**, i.e. 'Ionians'¹), they preached the Lord Jesus.'

¹ The country of Ionia is in Demotic : see Griffith, *Catalogue*, p. 420.

Acts xii. 25. 'Barnabas and Saul turned into Jerusalem to Antioch, they completed the service.' Horner's transcript has 'they turned out of Jerusalem to Antioch',

αυτοτος εβωλ ρη ειληνη εταπτιοχια.

xiii. 18. 'He nursed them (αψαοοσυσσ for αψα-
ποσυσσ) for forty years in the desert.'

xiii. 19. 'He gave their land to them for an inheritance.'

xiii. 20. 'For four hundred [and] fifty years, and He gave them judges up to Samuel the prophet.'

xiii. 33. 'In the second Psalm', ρη πμερ ενασ
ψαλλουσ.

xv. 18. 'He Who manifesteth these things from ever',
πεποσωνε εβωλ ηπαϊ χηι ενερ.

xv. 20. The Coptic adds 'and that which they do not wish to be to them, not to do', ατω πετε ηεσοταυϣη
αν ετρεϣωπε ημοϣτ (sic) ετηε τρετααϣ.

xv. 34. 'It seemed good to Silas to remain in that place',
ασηαοσι δε ηειλας ετρεσω ρη πμεα ετηε-
μασ.

xvi. 6. 'And they came out by Phrygia and the country of Galatia; they were held back by the Holy Spirit, not to speak the word in Asia.'

xvi. 7. The top of the leaf (fol. 87 b) is eaten away, and two lines of text are wanting, but the reading 'the Spirit' (*without* 'Holy') is certain.

xvi. 13. 'On the day of the Sabbath we came out outside the gate, on the river, to a place wherein we might pray', ηπε ροοσ δε ηνσαββατον ανει εβωλ
πβωλ ηπτηλ η εχη περο εμα ενϣανϣληλ
ηρηνη.

xvii. 1. 'We came to Thessalonica, a place wherein there was a synagogue of the Jews.'

xviii. 5. 'Paul was persevering in the word, he was testifying to the Jews that Jesus was the Christ.'

Acts xviii. 7. The papyrus is broken, but there is hardly room for the name 'Justus'.

xviii. 17. 'All the Hellenes (Ἕλληες) seized Sosthenes.'

xviii. 21. The Coptic has no equivalent for 'I must by all means keep this feast that cometh in Jerusalem'.

xviii. 28. A part of this verse is eaten away; what remains reads: 'the brethren encouraged him to be pleased to go to Achaia, and they wrote to the brethren to re[ceive] him'. Horner's transcript has 'when he had come there he helped greatly those who had believed through grace'.

xix. 16. 'He prevailed over the seven, he made himself lord over them', αψαυου εροου απασυ αψρ-
χοεις εγραϊ εχωου.

xix. 33. 'Out of the multitude the Jews thrust forward Alexander', εβολ δε ρα πεινυσε ετηεχ αλε-
ξανρος (*sic*) εροου πι πιουαϊ.

xix. 39. 'But if it be some other matter about which ye would inquire.'

xx. 4. 'Now there followed him Sosipatros, the son of Pyrrha, from Berea, from Thessalonica Aristarchus, and Secundus, and Gaius of Derbe, and Tim (text eaten away).

xx. 5. Text eaten away. Horner's transcript has 'now these preceded, they waited for us in Troas'.

xx. 15. Text much broken.

xx. 28. 'Church of the Lord (πχοεις), which He hath acquired through His own Blood', πτεκλυσια
απχοεις • τεπαυ [χπος] ναυ εβολ ριτῃ πευ-
σπου α[μιν] αμμου •

xxi. 3. 'Having come up to Cyprus, we left it on the left of us, we sailed to Syria, we came into Tyre, for the ship was to be unloaded there.'

xxi. 15. 'After these things we made ourselves ready, we went into Jerusalem.'

Acts xxi. 16. 'The disciples who were in Caesarea took us to an old disciple, a Cyprian, Nemason, that we might sojourn with him.'

xxi. 22. 'They will assuredly hear that thou hast come.'

xxiv. 2. 'The things which are good.'

xxiv. 6-8. As a portion of the upper part of fol. 103 *b* is eaten away, it is impossible to say exactly what words are missing, but the first line undoubtedly contained the words 'tried to pollute the temple', **πειραζε εωραει ανηερνε**. The Coptic text continues, 'this is he whom we seized. Now thou thyself wilt be able to examine him, to know concerning all these things of which we accuse him. And the Jews themselves made answer, saying, "These things did take place in this manner"'. There certainly is no room in the papyrus for verse 7 in its entirety.

xxiv. 12. 'And they did not find me speaking with any one in the temple, or gathering together the multitude neither in the synagogue nor in the city.'

xxv. 5.	}	After fol. 103 four leaves are wanting; these
xxv. 13.		contained the text from chap. xxiv. 16—
xxvi. 16.		xxvi. 32. In the Oxford MS. the text is
xxvi. 28.		wanting from αχηνης , chap. xxiv. 10—
xxvi. 29.		xxvi. 3, and from εαμνης ραρ ρ , chap. xxvi. 10 to the end of the chapter.

xxvii. 15. 'Ourakulon', **οτρακυλων**.

xxvii. 16. 'Klauda', **κλαυδα**.

xxvii. 37. The remaining letters of the second line of this verse show that the reading was 'seventy-six souls'. Horner's transcript also gives **ηαψχετασε ανψτχη**, 'seventy-six souls'.

xxvii. 39. 'And they took counsel to see whether they would be able to save the ship in there', **ατω ατχι-ψοχνη ενατ χε σεναψσασου ε τοτχε πχοι ερδ εματ**. Horner's transcript reads **ατω ατχι-**

ῥωσθη παρ θε ενεσεν αὐτοῦ θε παροι εἰσθη
μαρ.

Acts xxviii. 1. 'Then we knew that the name of the island was **μελιτη**.'

xxviii. 13. 'We sailed from that place, we came directly to Rhegium.'

xxviii. 16. 'The hekatontarchos gave those who were bound into the hand of the archon of the soldiers. He sent away (or, permitted) Paul to remain by himself with the soldier who guarded him', ἀρεκατον-
ταρχος † ππετηνηρ ετοοτῃ ἀπαρχων ηῶ
ματοῖ. αῖρα πατλος ετρεψω εαρι εαροϋ
ηῶ ππατοῖ ετρερεε εροϋ.

xxviii. 29. About twelve lines of the upper part of fol. 108 have been eaten away.

The general result of the collation is to confirm the evidence of the later Sahidic MSS., on which we have hitherto been dependent, and to establish still further the character of this version as one of the best authorities for the text of the New Testament. But, in addition, our Codex is of great importance for the evidence which it gives as to the age of the Sahidic version itself. The cursive script which follows the end of Acts can be dated with practical certainty, from comparison with a large number of dated Greek papyri, about the middle of the fourth century. This gives a *terminus ante quem* for the Bible text, which otherwise one would hardly have ventured to place so early. Since the character of the mistakes in this Codex (see pp. xviii ff., xxxi ff.) is such as to preclude the possibility of its being an original translation, it is fair to argue that the version itself must, in all probability, have come into existence before the end of the third century; while it may, of course, be yet older. Our MS. therefore tends to support the earlier rather than the

later of the dates that have been assigned to the origin of the vernacular Bible in Egypt. A fuller discussion of this question is given in another part of this Introduction (see p. lxx ff.).

VIII. THE APOCALYPSE OF SAINT JOHN.

The Sahidic text of the Apocalypse printed in this volume is edited from the MS. Oriental 6803, which was found in Upper Egypt, and is now in the Department of Oriental Printed Books and Manuscripts. This manuscript contains 36 paper leaves, measuring 10 in. to $10\frac{1}{2}$ in. in height, and from $5\frac{1}{2}$ in. to 6 in. in width; one leaf at each end is wanting. The pages are numbered by letters, from $\overline{\alpha}$ to $\overline{\omega\alpha}$; the numbers on the first four pages have been torn off. The colour of the paper used in the manuscript resembles that of a light-coloured papyrus; the paper is thick and water lines are clearly visible in it. Each page contains one column of writing of 25 or 26 lines. A few leaves are water-stained, and foll. 1-3 are more or less damaged at the top. The manuscript is written in a fine bold hand of the twelfth century (see Plate X)¹. Two paragraphs have large, ornamental initials, in which there are remains of a red colour, but the greater number of the initials are in monochrome. On fol. 18b (p. $\overline{\lambda\eta}$) is a drawing in black and red, which is intended to represent the 'woman clothed with the sun' described in chap. xii. 1. Her head is enveloped in a red and black shawl, and her mouth is covered; of her face only the nose and eyes are visible. The manuscript is without punctuation throughout, and periods are indicated by blank spaces of varying width. The short lines which are usually written over $\overline{\alpha\alpha}$, $\overline{\eta\eta}$, and other letters are wanting in a very large

¹ Two pages of this MS. have been reproduced photographically in Rustafjaell, *Light of Egypt*, p. 109.

number of cases. The text of the Apocalypse in this MS. is complete with the exception of vv. 1-8 of chap. i and vv. 15-21 of chap. xxii.

A collation of the Coptic version given in this MS. with Prof. Souter's text supplies the following :

Chap. i. 15. ὅμοιοι χαλκολιβάνῳ, Copt. **ειπε η οτροειπτ η ἁρωτ**, 'like brass of brass'.

i. 18. καὶ τοῦ ἄδου = **ειπ αειπτ**, 'and Ament'.

ii. 1. There is no Greek for **ησι ηχοειτ**, 'the Lord'.

ii. 2. τοὺς λέγοντας ἑαυτοὺς ἀποστόλους, Copt. **αηον ρει-αποστολος**, 'we are apostles'.

ii. 2. καὶ οὐκ εἰσί, Copt. **ηροινε αη ηε**, 'some they are not'.

ii. 4. κατὰ σοῦ, Copt. **ρηκοσι ερον**, 'some little things against thee'.

ii. 7. τοῦ Θεοῦ, Copt. **ει πα ηοτε**, 'of my God'.

ii. 9. Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσὶν, Copt. **αηον ρειοισαι ηροινε αη ηε**, 'we are Jews, some they are not'.

ii. 13. The Coptic does not mention Antipas, and reads :
'Thou hast kept hold upon my name, thou hast not denied my faith, and thou didst stand firm in the days in which my faithful martyr was put to death among you ; the place in which the throne of Satan is set up'.

ii. 14. Βαλαάμ = **ἁλαραει**.

ii. 17. We should expect **ηε οτ ηετ ερε ηειηα ζω ηειος η ηειηλησια**.

There is no Greek for **ετρεγοτωει**, 'to eat'.

ii. 17. ψῆφον, Copt. **ψτοφος**.

ii. 19. πλείονα, Copt. **ηααατ**, 'greater'.

ii. 20. τὴν γυναῖκα, Copt. **τερομει**, 'the woman'.

ii. 20. ἡ λέγουσα ἑαυτὴν προφητὴν, Copt. 'who saith of herself, I am a prophet'.

- Chap. ii. 22. Copt. 'to repent of her fornication'. There is no equivalent for *καὶ οὐ θέλει μετανοῆσαι*.
- ii. 22. *ἐκ τῶν ἔργων αὐτῆς*, Copt. 'of her works'.
- ii. 27. Copt. 'with a rod of iron, and he shall break them as the vessels of the potter are smashed, breaking them according to what I myself have received from my Father'.
- ii. 29. See note to verse 17.
- iii. 4. *ὀνόματα*, Copt. 'men', *πρωμε*.
- iii. 8. Copt. 'for little is thy strength'.
- iii. 11. *ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου*, Copt. 'keep hold on what is in thy hand, that nothing thereof fall out'.
- iii. 12. Copt. 'the new Jerusalem which cometh out of heaven'.
- iii. 14. *ὁ ἀμήν*, Copt. *πραμεν*.
- iii. 17. *ὁ θαλαίπωρος*, Copt. *πταλτοπος*.
- iv. 1. Copt. 'the things which shall be after these'. *δεῖ* is not translated.
- iv. 3. *σαρδίφ*, Copt. *σαρδιнос*; *ἴρις*, Copt. *οτοειν*, 'light'; *ὅμοιος ὁράσει σμαραγδίνφ*, Copt. 'it was like a sardion'.
- iv. 8. Copt. 'from their claws round about they were filled with eyes in their insides'.
- v. 2. *κηρύσσοντα ἐν φωνῇ μεγάλῃ*, Copt. 'he cried out five times with a loud voice'.
- v. 6. Copt. 'seven eyes, which are the seven spirits of God'.
- v. 11. Copt. 'the elders and the beasts'.
- vi. 2. Copt. 'I saw, and behold'.
- vi. 6. Copt. 'a measure of wheat for a stater'.
- vi. 9. Copt. omits 'I saw'.
- vi. 12. Copt. 'and the moon became blood'.
- vii. 13. Copt. 'who are these'?
- vii. 17. Copt. 'the Lamb . . . shall go with them, shall pasture them, and shall guide them to the fountain', &c.

Chap. viii. 7. The Coptic has no equivalent for *καὶ πᾶς χόρτος χλωρὸς κατεκάη*.

viii. 13. Copt. 'saying with a loud voice, Woe, three times'.

ix. 11. *Ἐβραϊστὶ Ἀβαδδὼν*, Copt. **ⲙⲉⲡⲧⲉⲃⲣⲁⲓⲟⲥ ⲃⲁⲧⲧⲱⲛ**, *Ἀπολλύων*, **ⲡⲉⲧⲧⲁⲕⲟ**.

ix. 16. Copt. 10000 × 10000 twice.

ix. 17. *θειώδεις*, Copt. **ⲑⲏⲛ**, 'pitch'.

ix. 20. *τὰ δαιμόνια, καὶ τὰ εἶδωλα*, Copt. 'the demons of gold and silver'. There is no equivalent in the Coptic for *τὰ εἶδωλα*.

ix. 21. *οὐ μετενόησαν*, Copt. **ⲙⲉⲡ ⲟⲩⲙⲉ**. The scribe forgot to finish the word **ⲙⲉⲧⲁⲛⲟⲓ**.

ix. 21. *φαρμάκων*, Copt. **ⲉⲓⲕ**, 'enchantments'.

The Coptic has no equivalent for *οὔτε ἐκ τῶν κλεμμάτων αὐτῶν*.

x. 2. *βιβλαρίδιον*, Copt. **ⲟⲩⲭⲱⲙⲉ**, 'a book'.

x. 2. *ἐπὶ τῆς γῆς*, Copt. **ⲉⲓ ⲟⲩⲕⲣⲟ**, 'on the shore'.

x. 4. *ἔμελλον γράφειν*, Copt. 'I was coming that I might write the things which the seven thunders said'.

x. 6. The Coptic adds 'Amen' after 'for ever and ever'.

x. 8. For *καὶ λέγουσαν* the Coptic has no equivalent.

x. 9. Copt. 'I went to the angel, he said to me, "Give me the book"'.
 xi. 2. *ἔκβαλε ἔξωθεν*, Copt. 'cast it behind'.

xi. 8. *τὸ πτῶμα*, Copt. **ⲛⲧⲉ ⲛⲉⲩⲱⲙⲉⲁ**.

xi. 9. *πτώματα*, Copt. **ⲛⲉⲩⲱⲙⲉⲁ**.

xi. 13. *ὀνόματα ἀνθρώπων*, Copt. 'of men'.

xi. 18. *τῶν νεκρῶν κριθῆναι*, Copt. 'to judge the living and the dead'.

xi. 19. *ὁ ἐν τῷ οὐρανῷ*, Copt. 'from heaven'.

xii. 15. Copt. 'to make it (i.e. the river) swallow her'.

xiii. 7. The Coptic has no equivalent for *καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἀγίων, καὶ νικῆσαι αὐτούς*.

- Chap. xiii. 10. Copt. 'he who slayeth with the sword shall be slain by the sword'.
- xiii. 11. ἀναβαῖνον ἐκ τῆς γῆς, Copt. 'coming into the sea'.
- xiii. 15. The Coptic has no equivalent for τῇ εἰκόνι.
- xiii. 18. Copt. 'He who hath understanding, let him count the number of the name of the beast; for it is the number of a man, it maketh six hundred, six, sixty'.
- xiv. 16. The Coptic has no equivalent for καὶ ἐθερίσθη ἡ γῆ.
- xiv. 18. The Coptic has no equivalent for τὸ ὄξυ.
- xv. 3. δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν αἰώνων, Copt. 'righteous and true are Thy works, and Thy ways are everlasting' (?).
- xv. 4. ὁσιος, Copt. 'holy and righteous'.
- xv. 5. The Coptic has no equivalent for εἶδον καὶ.
- xv. 6. Copt. 'white clothing'. See Souter's variant.
- xvi. 1. The Coptic has no equivalent for εἰς τὴν γῆν.
- xvi. 16. The Coptic has no equivalent for εἰς τὸν τόπον.
- xvii. 4. καὶ κεχρυσωμένη χρυσίῳ, Copt. 'and gold'.
- xvii. 4. λίθοι τιμίῳ, Copt. 'true stones', i.e. 'real stones'.
- Copt. **παπκας**, 'and the things of the earth'.
- xvii. 5. Copt. 'There was a name of mystery written upon her forehead'.
- xvii. 6. The Coptic has no equivalent for θαῦμα μέγα.
- xvii. 13. οὗτοι μίαν γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδῶσιν is not rendered in the Coptic.
- xvii. 14. Copt. 'for the Lord is our Lord'.
- xvii. 15. Copt. **τπολις**, a mistake for **τπορνη** (ἡ πόρνη) λαοὶ καὶ ὄχλοι εἰσὶ καὶ ἔθνη καὶ γλῶσσαι, Copt. 'peoples, and tribes, and tongues'.
- xvii. 17. τὴν γνώμην αὐτοῦ, Copt. 'his wish', **ⲡⲉϣⲟⲩⲱⲩ**.
- xvii. 18. Copt. 'having in her the riches of the kings of the earth'.

- Chap. xviii. 2. The Coptic has no equivalent for φυλακή.
- xviii. 3. Copt. 'By the wine of the wrath of her fornication all nations have fallen'.
- xviii. 7. The Coptic has no equivalent for βασίλισσα.
- xviii. 13. The Coptic has no equivalent for καὶ σῖτον.
Copt. 'and horses, and mules, and camels, and chariots, and servants'.
- xviii. 14. καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ, Copt. 'and many great delicacies are destroyed, and shall no more be found'.
- xviii. 16. καὶ κεχρυσωμένη χρυσίῳ, Copt. 'and gold'.
- xviii. 17. καὶ πᾶς ὁ ἐπὶ τόπον πλέων, Copt. 'and those who sail on the rivers'.
- xviii. 18. Copt. 'What is there that can be compared to this great city, wherein all the governors have become rich? And they cast dust on their heads, they cry out, they weep, they mourn, saying, Woe, woe, to the great city, wherein have become rich those who had ships on the sea through its riches; for in one hour it hath been laid waste'.
- xviii. 22. αὐλητῶν καὶ σαλπιστῶν, Copt. 'singers and trumpets'.
- xviii. 22. φωνὴ μύλου, Copt. **ἡροῦ ἡ μαχατῆ**.
- xviii. 23. In the Coptic bride and bridegroom are mentioned before the lighting of the lamp.
- xix. 8. καθάρων, Copt. 'it was holy'.
- xix. 9. The Coptic has 'feast of the bride of the Lamb'.
- xix. 10. Copt. 'Jesus the Christ'.
- xix. 13. Copt. 'touched with blood'.
- xix. 19. ἐπὶ τοῦ ἵππου, Copt. 'on the white horse'.
- xx. 8. πλανῆσαι τὰ ἔθνη, Copt. 'to deceive the world'.
- The Coptic has no equivalent for τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς.
Copt. 'to gather together to battle Gog and Magog from

his mountain of the corner of the earth, they are like the sand of the sea'.

Chap. xx. 9. Copt. ' fire out of heaven from God '.

xx. 10. Copt. 'they shall not take rest for ever and ever'.

xxi. 6. Copt. 'He said to me, I am Alpha and Omega'.

xxi. 11. κρυσταλλίζοντι, Copt. 'it was like a crystal'.

xxi. 12. *τειχος μέγα καὶ ὑψηλόν*, Copt. 'a high wall'.

Copt. 'it had twelve gates, there were twelve angels on the gates'.

xxi. 18. χρυσίον καθαρόν, Copt. 'good gold'.

xxi. 19. *σάπφειρος*, Copt. *σαππιρος*; *χαλκηδών*, Copt.

χαρχησιον; σαρκόθυξ, Copt. σαρχονιξ; χρυσό-

λιθος, Copt. χρυσολιθος; τοπάξιον, Copt. τοπα-

ΔΙΟΝ; ὑάκινθος, Copt. ῥαπτινθιον.

xxi. 25. Copt. 'there shall be no night there'.

The following extracts from the texts of the Apocalypse, published by Goussen, Ciasca, and Delaporte from Sahidic MSS. of various dates, will illustrate the extent and degree in which these texts vary from the text of Oriental 6803.

Berlin MS. Or. oct. 408.

Borgian MS. No. LXXXVII.

(H. Goussen, *Studia Theologica*, Fasc. I; and see W. E. Crum, *Catalogue of Coptic MSS.*, No. 142, p. 29.)

(Balestri, *Fragmenta*, tom. iii,
p. 462.)

Чар. iv. 1 **мѣпса** пѣ
аїпат етро есоти п рѣ тпе
атѡ тшорп' псэн ептаісѡтѣ
ероспѡе потсалптз'есша же
пѣмаі есжѡ **ммос** же амот
еграї епейма татсаѡк епет-
пащѡпе **мѣпса** пѣ:

Char. iv. 1 мѣса паї
апат етро есотωп грат зї
тпе ' аѡ тшорї ꙗсин ꙗта-
сѡтѣ ерос ' ꙗе ꙗотсааштз
есшахе ꙗѣмаі есхѡ ѣмос '
хе амѡт еграт енема '
ꙗтатсаѡк епетнащѡпе мѣ-
са паї.

2 ꙗ҃коже а҃ще ꙗ҃коже ꙗ҃ко
пепѣа а҃ще ес҃и ꙗ҃коже пепѣ
отероꝑос е҃ки е҃раі ꙗ҃ко тпе
ере ота гмоꝑос ги пеоꝑос :

2 ΠΤΕΠΟΥ ΔΙΨΩΠΕ ΖΨ ΠΕΠ-
ΠΑ· ΑΨ ΕΙΣ ΖΗΝΤΕ ΠΕΠ
ΟΤΕΡΟΠΟC ΚΗ ΕΖΡΑΙ ΖΨ ΤΠΕ·
ΕΡΕ ΟΤΑ ΖΜΟΟC ΟΙ ΠΕΘΡΟΠΟC

3 αὐτῷ πετρος εἶπεν
 ἡθρασίς πῶτις ἡγασίς
 αὐτῷ ἡσαρᾶνος· ἐρε ὅτι ἐν
 κωτε ἐπεθρονος εἶθ' ἡθ
 ἡμιν ἡτσαρᾶνος·

4 αὐω ἐρε χότταγτε π̄ρο-
 нос ἀπκωτε ἀπε̄ροнос · ἐρε
 ρ̄ε пресп̄терос ρ̄μοос ρ̄ι
 πχότταγτε π̄ροнос εἰς̄οολε
 π̄ρενρ̄οῖτε οὔω̄ηϋ ἐρε ρεπ-
 κлом π̄πο̄η ρ̄ιχ̄η πεταπ̄ντε ·

Б аѡ ꙗѣꙗꙋ еѡл рѹ
пѣронос ѿ҃҇і реѡѢрнзе ꙗѹ
реꙑꙍꙏ ꙗѹ реꙗꙕꙋѥаѢ' ере
сашче Ѡлампас ꙗкωгѣ моꙖ
ѡꙓеꙗѣ еѡл ѡꙓѣронос
ете ꙗѢ ꙗꙓѢа ѡꙓкоꙗте

6 аτω ѿпемто евол ѿπε-
 ϑροнос неотѣ отѣаласса
 ꙗграбѣнеи есеи не поткрѣ-
 стаλλос: аτω ꙗтѣнѣте ѿπε-
 ϑροнос ꙗѿ нечкѣте нетѣ
 чѣотѣ ꙗчѣон етѣмез ѿѿал-
 ρѣн аτω ρѣпарот *

7 пшорп' п̄зωδ е҃еи҃не п̄от-
 ѡ п̄мерснаѡ п̄зωон е҃еи҃не
 п̄отмаса · п̄мершомѣ п̄зωон
 е҃о п̄ѡе п̄отро р̄рωме · п̄мер-
 цтоот п̄зωон е҃еи҃не п̄от-
 аетос е҃рѡнѧ

8 аѡ ꙗѡѡѡ ꙗѡѡ ꙗѡѡ
ꙗѡѡ ꙗѡ ꙗѡ ꙗѡѡ
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ѡѡ ꙗѡ ꙗѡ ꙗѡ ꙗѡѡ
ѡ ꙗѡѡ ꙗѡѡ ꙗѡѡ ꙗѡѡ
ꙗѡ ꙗѡѡ ꙗѡѡ ꙗѡѡ ꙗѡѡ

3 αὐτῷ πετρῶος ἐφ' ἑνὲ
 πῶρας ἐπὶ ὧν ἐκτισθήσεται
 αὐτῷ ἡ ἐκκλησία· ἐν ᾧ οὐκ ἔστι
 κλίμα ἐκ τοῦ κόσμου· ἐν ᾧ οὐκ
 ἔστι κλίμα ἐκ τοῦ κόσμου.

4 αὐὼ ἐρε χῶτταγτε πῆρο-
πος ἀπκῶτε ἀπεροπος·
ἐρε χῶτταγτε ἀπρσῆ· τερως
ρμωος ρι· χη περοπος· ἐτ-
σοολε πρεπρωτε ποτῶη·
ἐρε ρεπκλωμ πποτῆ ρι· χη
πεταπτε·

[illegible]

6 аτω ѿπεмто ехол ѿпе-
ѳронос петп отѳаласса па-
ѳаѳаеп есеппе поткрѳстал-
лос' аτω птмнте ѿпеѳронос
мѿ неѳкѳоте петп чтоот
пѳѳон етмез пѳал гѳен аτω
гѳпагѳѳ.

7 Իշարի իշօն եղև
 Խոտի՝ քերճի իշօն
 եղև Խոտի՝ քերճի
 իշօն Եօ իրօ քրաւ
 քերճի իշօն եղև
 Խոտի՝ քերճի

8 аѡ ꙗꝑоот ѿзѡи
неотїте пота пота ммooт
соот їтигъ же ѿпетевіи мпер-
коте е҃мег ꙗбад мперзоти.
аѡ меткаотоот ебоад мпе-
роот ми тетши ехѡ ммoc
же чотааб̄ · чотааб̄ · чотааб̄ ·
їсї пхоєис пиотте папко-

Christian Al-Kubṭ, so they called their writing and language 'Al-Kubṭiyyah' القبطية or 'Coptic'. Briefly, Coptic is the language, much modified, it is true, which was written in hieroglyphics, and in hieratic, the cursive form of hieroglyphic writing, that is to say, it is the native language of Egypt. In Pharaonic times the Egyptians employed a hieroglyphic script for monumental and ceremonial purposes, and a cursive form of hieroglyphic script, which is commonly called hieratic. About the XXVIth dynasty, or perhaps a little earlier, another kind of script was used in business documents, &c., and to this the name of 'demotic' is usually given. In the Greek text of the Stele of Canopus (l. 74) the characters employed in this writing are called 'Αἰγύπτια', and in the Greek text of the Rosetta Stone (l. 54) 'ἐγχώρια', i. e. the symbols used in native Egyptian writing throughout the country for everyday purposes.

Now, the demotic syllabary was difficult to learn, and to all but the expert documents written in the demotic script were as hard to read then as they are now. Greek was widely used in Egypt during the Ptolemaic Period, and the Egyptians soon recognized the advantages of an alphabet in which every character had a simple form. Exactly when and how it came about cannot be said, but probably by the end of the first century after Christ the Egyptians had adopted the entire Greek alphabet, and added to it six letters, which were taken from the demotic syllabary, to express certain Egyptian sounds for which the Greeks had no equivalents. The earliest example of this mixed alphabet is found in a horoscope written on the back of a Papyrus in the British Museum. Goodwin, who first studied it¹, assigned the document to the year A. D. 154, but Dr. Kenyon says that the horoscope was calculated for a nativity in either

¹ See Chabas, *Mélanges*, 2^e Sér., p. 294 ; *Äg. Zeit.*, iv, p. 18.

A. D. 95 or A. D. 155, the former being the more probable of the two¹. The alphabetic characters here employed became, after certain modifications, the Coptic alphabet.

The Copts assert traditionally that the first Patriarch of their Church was Ananias, who was appointed by St. Mark, who is said to have visited Alexandria about the year A. D. 64, and to have preached the Gospel in the city and in the districts round about it, and to have established Christianity in Egypt. That this tradition is substantially true there is no good reason for doubting, especially if it be considered in connexion with the passage in the Acts which mentions Apollos (xviii. 24-28). This Alexandrian Jew had some knowledge of the preaching of our Lord, and it is impossible to assume that he was the only person in Alexandria who had. It is nearly certain that reports of the events which took place in Jerusalem in connexion with the preaching and teaching of Christ and His Apostles were carried immediately to Alexandria, and especially to the Jews of that city, who must have been curious, at least, about the growth of the new doctrine. And it is probable that when St. Mark arrived there he found many people ready to listen to his preaching and willing to increase their knowledge of the Founder of Christianity and His work. The language used by St. Mark was Greek, and the greater number of those who listened willingly to his doctrine must have been Alexandrian Jews who were dissatisfied with the Judaism as taught at that time in Alexandria. Little by little the doctrine of Christ became known to the Alexandrian Greeks, and from them it passed to the Greeks who were settled in other parts of the Delta, and subsequently to those who were in Upper Egypt. So long as conversion to Christianity was confined to the Jews of Alexandria,

¹ Kenyon, *Textual Criticism of the New Testament*, p. 152.

it was unnecessary to translate the history of the life of Christ and of His miracles into the Egyptian language, for every educated member of the Jewish community in Alexandria could read Greek. And a Greek version of their Scriptures, the Septuagint, had been in use for more than two hundred years when the first accounts of Christ's ministry reached Alexandria. It is possible, too, that a very limited number of native Egyptians would know enough Greek to understand the preaching of the earliest teachers of the Church of Alexandria.

But the Gospel message was directed to the Gentiles as well as to the House of Israel, and the propagandists of the new religion would spare no pains in carrying it to the illiterate Egyptians who dwelt round about Alexandria. From these the news of the new doctrine passed from village to village, and merchants travelling by caravan to Upper Egypt and the Egyptian Sûdân told the inhabitants of these lands what they had heard, and thus long before the end of the second century an account of the new religion, in some form or other, must have reached all parts of Egypt and Northern Nubia. The man of Ethiopia who was baptized by Philip (Acts viii. 38) must have proclaimed the Gospel at Meroë and the efficacy of baptism, before the close of the first century. Whilst Christianity was thus spreading a demand arose for an Egyptian version of the Gospels and of certain books of the Old Testament, especially the Psalms. And when bishops were appointed, about the end of the second century, and Egyptians were made teachers of native congregations, written narratives of the life and death of Christ, and of the preaching of the Apostles, became an absolute necessity. These proceedings took place about the end of the second century and beginning of the third century, and to this period must be assigned the first translation of the Books of the Old and New Testaments from

Greek into Egyptian, or Coptic. The need for an Egyptian version of the Holy Scriptures must have been felt acutely in the second century by the leaders of companies of men who had begun to forsake the world, and to retire to the mountains and islands in the Nile where, unmolested and undisturbed, they could lead lives full of the sternest ascetic labours. A tradition states that during the reign of Antoninus Pius (138-161), an abbot called Fronto (Frontonius) gathered together seventy brethren, and led them into the Nitrian Desert¹, where they cultivated the ground, and lived exceedingly austere lives². For one systematically arranged 'flight from the world' such as this, there must have been hundreds carried out by individuals, or small groups of men, of which no record now exists.

It is commonly asserted that the founder of monasticism in Egypt was Anthony the Great, who was born about 250, and this is no doubt true so far as organized monasticism is concerned; but the histories of the holy men contained in the *Paradise of the Fathers*, compiled by Palladius early in the fifth century from information acquired by him in Egypt, at first hand, in the last quarter of the fourth century, prove that there were many Christian monks living in the deserts of Egypt long before Anthony was born. Among these was Paul the anchorite who, according to the Syriac version of the *Lausiac history*³, 'was educated in the learning of the Greeks and Egyptians', being the son of wealthy parents. It is impossible to reconcile the statements which are made about the time of his death, for in one place he is said to have died in the reign of Decius (249-253) or Valerianus (253-260), and in

¹ The Wâdi Naṭrûn, about two days' journey by camel from Cairo.

² *Acta Sanctorum*, April 14.

³ See Budge, *Paradise of the Fathers*, vol. i, p. 197.

another he is said to have visited Anthony when he was 113 years old, Anthony himself being ninety years old at the time. The history of his life is valuable as showing that an old tradition declared him to be the father of the monks of the Egyptian desert, and there is no reason for doubting that he was many years older than Anthony. It is important to note too that Paul is said to have been educated in the learning of the Greeks and Egyptians, and that his flight into the desert probably took place before the close of the second century.

In the third century we touch firmer ground, for organized monasticism was established by St. Anthony, who was born in Upper Egypt about 250. He was a pure Egyptian, and the son of parents who were possessed of lands and slaves, and who were Christians; he was reared in the fear of God and, according to St. Athanasius¹, he observed fittingly all the seasons of the Church both as a child and as a young man. When he was eighteen or twenty years old his parents died, leaving to him all their possessions, and the charge of his little sister. For six months he debated in his mind what he should do with his property, and the problem was one of difficulty to him until one Sunday, when he went into the local church to meditate upon it. Whilst there he heard read the service and the Gospel for the day, and in the latter were the words, 'If thou wouldst be perfect, go, sell that thou hast', &c. (St. Matt. xix. 21). In obedience to this command he sold his estate of 300 acres and his household goods, and gave the proceeds of the sale to the poor, with the exception of a small sum, which he reserved for his sister's use. Soon after this he was in church on another Sunday, and heard the Gospel for the day read, which

¹ See his *Life of Saint Anthony* in Montfaucon's edition, tom. ii, pp. 450-505, and the Latin version by Evagrius in Rosweyde's *Vitae Patrum*, pp. 26-74.

contained the words, 'Take no thought for the morrow' (St. Matt. vi. 25, 31, 34; St. Luke xii. 21, 22). This command he obeyed literally, for he went and gave to the poor the money which he had set aside for the use of his sister, placed her in the charge of certain holy women who lived in the neighbourhood, and adopted the life of a solitary monk. As there were no monasteries in existence at that time, he retired first of all to a mountain near his village, next to a cemetery, and finally to the desert between the Nile and the Red Sea. During the first years of his ascetic career he was greatly helped by the counsel and example of a certain old man, who lived as an anchorite at no great distance from Anthony's village.

These statements are of special interest in connexion with the history of the Egyptian version of the Scriptures, for they suggest that, when Anthony was a young man, i. e. about the year 270, there was a church in his village in which the service and the Gospels were read, Sunday by Sunday, in a language which was 'understood of the people', and that that language was Egyptian. It has been argued that the reader of the service and the passages from the Gospels, which Anthony heard in his village church, was reading from a written service-book, not in Egyptian but in Greek, and that he translated the Greek text before him into Egyptian as he proceeded with the service. This is possible, but very improbable. The reader in a village church in Upper Egypt towards the close of the third century is far more likely to have been a native of the district, who knew no Greek, or at least not enough to translate it at sight, than one who knew Greek well. Anthony himself was, according to St. Athanasius, an uneducated man, *γράμματα μὲν μαθεῖν οὐκ ἠνέσχετο*, but this can only mean that he could not read or write Greek, for Athanasius himself tells us that Anthony wrote letters to Imperial Personages, though he could not write quickly.

When certain men who knew no Egyptian came to consult him about the Christian religion, he was obliged to send for a skilled interpreter to translate his answers to their questions into Greek, but there is good reason for thinking that Anthony could read and write his native language¹. And his extensive and exact knowledge of the Scriptures makes it almost certain that he learned the Psalms, at least, from an Egyptian translation of them.

About the year 300, when many monks gathered about Anthony, and emulated his life and example, the cells of the monks, as Athanasius tells us, were filled with the singing of psalms, hymns, and spiritual songs. The Histories of the monks compiled by Palladius prove also that there must have been many Christian anchorites in Egypt about this time, and that many of them were thoroughly well versed in the Holy Scriptures. Thus Isidore, who had been an ascetic in the Nitrian Valley in his early years, 'possessed the knowledge of the Holy Scriptures'; he was seventy years old when he met Palladius in 388, and must therefore have learned the Bible early in the fourth century. Didymus, who had been blind from his fourth year, had been taught by his fellow monks, and could interpret the Old and New Testaments, word by word, and could repeat by heart many passages of Scripture; he was eighty years old when Palladius visited him in 388. Ammonius, the disciple of Pambo, could repeat the Old and New Testaments by heart, and he was versed in the Ten thousand and six hundred Sayings of the Fathers which were compiled by Stephen the monk. Dorotheos, the monk, had in 388 lived in a cave for sixty years, and in 391 Benjamin, another monk, had lived the life of an ascetic at Nitria for eighty years. All these men, with the exception of Didymus, must have

¹ See the interesting remarks of Tillemont in *Mémoires Ecclésiastiques*, tom. vii, p. 166.

had access to some Egyptian version of the Scriptures which they could study in their cells.

About the year 320 Pachomius, an Egyptian, founded the famous monastery at Tabenna, an island in the Nile, not far from the modern town of Denderah in Upper Egypt. He was born a few years before the close of the third century, and as soon as his age permitted it he assumed the garb of the monk. In obedience to the command of an angel, he gathered together as many of the wandering monks as he could find, and he taught them to live an ascetic life, according to the Six Rules which the angel gave him cut on a tablet of metal. The parent monastery contained 1,300 monks, and to every three a cell was apportioned. The whole body of monks was divided into twenty-four grades, each of which was known by one of the twenty-four letters of the Greek alphabet. Among the monks many followed the trades of gardeners, blacksmiths, bakers, carpenters, washermen, net-makers, basket-makers, and one monk made sandals for the whole community, and one was a scribe. As these worked at their trades they repeated the Psalms and other Books of the Old and New Testaments. The duty of the scribe was to write copies of the Scriptures and service-books, and he probably conducted the Abbot's business correspondence. It is impossible to think that the service-books of the monastery were written in Greek, and were translated or paraphrased by the reader in the church or assembly-hall. Pachomius himself knew no Greek when he founded his monastery, and we may be quite sure that the thirty-six sections of the Psalter, which were the least amount that every monk had to recite during each twenty-four hours, were learnt from copies written in Egyptian, that is to say, Coptic. And the copies of the Scriptures written in the monastery of Pachomius were not made from new manuscripts.

Among the books which formed the monastic library were collections of the Sayings of the Fathers, and the Answers which the 'old men' were supposed to have made to novices and others who asked them questions on points of ascetic theory and practice. In these Sayings there are many allusions to books, and from a Syriac *Corpus*¹, which contains about thirteen hundred and forty Sayings and Questions and Answers, the following notes concerning famous monks who flourished during the fourth century are taken: Abbâ Serapion went into a brother's cell, and saw a hollow in the wall filled with books, and when the brother said to him, 'Speak one word to me whereby I may live', he replied, 'What have I to say to thee? For thou hast taken that which belonged to the orphans and widows and laid it up in a hole in the wall' (p. 35). Abbâ Theodore of Parmê possessed some beautiful books, and he went to Abbâ Macarius and said to him, 'Father, I have three books, and I gain profit from them, and the brethren borrow them from me, and they also have profit from them: tell me, now, what shall I do with them?' The old man replied, 'Ascetic labours are beautiful, but the greatest of them all is voluntary poverty'; and Theodore went and sold the books, and gave the price of them to the poor (p. 35). A certain father had a book containing the Old and New Testaments which was worth eighteen darics² (p. 40). Mark, the disciple of Abbâ Sylvanus, was a scribe, and copied books in his cell (p. 53). An old man used to say, 'The Prophets composed the Scriptures, the Fathers copied them, and the men who came after them learned to repeat them by heart; but

¹ Budge, *Paradise of the Fathers*, vol. ii.

² This is perhaps the book which Ruffinus saw with the Abbot Anastasius in the Nitrian Desert in 372, 'Habebat codicem in pergamenis valde optime scriptum, qui decem et octo valebat solidis'. Migne, *Vitae Patrum*, tom. lxxiii, col. 757.

this generation putteth them into cupboards as useless things' (p. 56). Abbâ Agathon mentions the cells of monks which were whitewashed, and contained cupboards filled with books of the Holy Scriptures and service-books (p. 69). A certain father went to an anchorite in Scete, and boasted that he could repeat the Old and the New Testaments by heart, and a second father boasted that he had copied the whole of the Old and New Testaments (p. 205). A certain brother possessed an Evangeliarium, which he sold, and he devoted the proceeds to setting up a memorial to a brother who had broken into his cell, and stolen his money (p. 215). A certain teacher gave a rich man the Book of the Wisdom of Solomon to read (p. 241), and when Abbâ Agathon was sick the Book of Genesis was read to him (p. 253). The brethren enumerated nine spiritual excellences, and among these were (No. 5) 'the recital of the whole Book of the Psalms seven times during the night and day', and (No. 6) 'the reading of the Holy Books between times' (p. 294).

If we summarize the above statements we arrive at the following:

1. Apollos the Alexandrian Jew had knowledge of the baptism of John, and had been instructed in the way of the Lord, before A. D. 70.
2. Philip baptized the 'man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians', before A. D. 70, and when the eunuch returned to Meroë he undoubtedly described his experience and baptism.
3. Christianity was preached by St. Mark in Alexandria before A. D. 70, and a church was established there, and a Patriarch appointed.
4. Before the end of the second century the churches were so numerous that it was necessary for the Patriarch

of Alexandria to appoint bishops, and Christians retired to the desert to lead ascetic lives.

5. The spread of the Gospel among the native Egyptians was so rapid during the second century that the demand for a translation of the Scriptures into the vernacular became general.
6. The systematic translating of the Scriptures from Greek into Egyptian, that is to say, Coptic, was begun about the year 200. This view has been held by many Coptic scholars, among them being Schwartz, Lightfoot, Hyvernat, and others, and its general correctness is supported by the palaeographic and other evidence adduced by Dr. Kenyon, who, after referring to the pre-Origenian character of the Sahidic Old Testament, says, 'If, therefore, we put the origin of the Coptic versions about A.D. 200, we shall be consistent with all the extant evidence, and probably shall not be very far wrong'¹.
7. Anthony and other native Egyptians who knew no Greek were well versed in the Scriptures, and daily recited the Psalter, in whole or in part, before the end of the third century.
8. About 320 Pachomius founded the great monastery at Tabenna. The Scriptures were read to the coenobites at meal times and during the evening, and each monk recited a part or all of the Psalter daily in his native tongue. The solitaries studied the Bible in their cells, and many of them learned the Scriptures by heart. A scribe was on the staff of the monastery.

We may now summarize the general evidence which can be fairly deduced from our papyrus Codex, and compare it with the above conclusions. It is tolerably certain that the Codex was not used as a service-book in a church, for it is

¹ *Textual Criticism of the New Testament*, p. 154.

not large enough, and the extraordinary selection of books of the Bible in it suggests that it was written for or by a private individual, most probably a monk who was a trained scribe, for private use. Whoever the owner was, the worn and mutilated condition of the leaves shows that the Codex was well used, so well, in fact, that it was necessary to strengthen the backs of some of the quires by strips of fine vellum when the binding was repaired. The distinct paginations of each of the three books suggest that they were copied at different times, though it is clear that one and the same scribe wrote all three. The omissions, additions, repetitions, and mistakes in the text prove, in my opinion, that the Codex does not contain independent translations from the Greek, but texts copied from some existing Coptic manuscript, which was probably one of the earliest Coptic Bible MSS. in Upper Egypt. The text of Deuteronomy contains relatively few mistakes or blunders, and this fact suggests that the text in the archetype was in a good state of preservation. The text of Jonah is good, and the MS. from which it was copied was probably well preserved and easy to read. The text of the Acts seems to indicate either that the manuscript from which the copyist worked was old and partly obliterated, or that the copyist himself was extremely careless. The writing is good, and looks like the work of a skilled scribe, but the letters in the lines are more crowded than in the texts of Deuteronomy and Jonah, and there are several more lines to the page. The script in cursive Greek at the end of the Acts of the Apostles is hard to explain, but this text is invaluable, for it has enabled Dr. Kenyon to fix the latest date at which the Codex can possibly have been written, namely, the middle of the fourth century. As, however, there is no proof that the script was written immediately after the completion of the copying of the Codex, it may have been added some

time later. The subject-matter of it suggests to me that this was the case. At all events, the Codex proves that copies of the Egyptian, that is to say, Coptic, translation of some of the books of the Old and New Testaments were in use among Egyptian Christians in the early part of the fourth century; therefore the origin of the version itself cannot be placed later than the third century. Thus there is good reason for believing that Anthony did hear the Scriptures read in his village church in his native tongue, and that many of the earliest monks in the deserts of Nitria, the Red Sea, and Upper Egypt, learned to repeat the Psalms and whole Books of the Bible by heart from Coptic and not from Greek manuscripts. The evidence afforded by our papyrus Codex tends to confirm early monastic traditions concerning the spread of Christianity in Egypt, and indicates that the Coptic version of the Scriptures is older than some have supposed.

ΠΤΕΥΤΕΡΟΝΟΜΙΟΝ

ERRATA.

P. 13, strike out note 1 ; p. 43, note 3 refers to π^ε σοοτη α-
μοϋ απ, note 4 to τ^η ρουπε, and strike out note 5 ; p. 125,
note 11, for κληρον read τόπον ; p. 125, l. 1, read ακ^αδαμακ
ετε παῖ ; p. 136, l. 10, read ετ^ησαπε.

[ΠΤΕΥΤΕΡΟΝΟΙΟΝ]

(Brit. Mus. MS. Orient. 7594)

Char. I. 39 ατω шнρεшннн ннн πῆρρε ετε
 нῑσοотн ан α ποот αпет на
 ποτῑ η¹ α пπεооот • наї не [ет]
 наῶок е ρотн е роῑ • ατ[ω π]
 тоот не е φнатааῑ наот [е р]
 40 κληρονομ αμοῑ • ατω πτω
 тῑ атетῑкте тнотῑ α[те]
 тῑμοоше ρι терннос е терн
 ет χ еχῑ тертора θαλλасса •
 41 ατω атетῑотωшῑ ететῑω
αμος наї ж απῑ ноῶе απε α
 то е ῥολ α пхоеис пеннотте •
 анон пе ет на² е ρраї е αише
 немаῑ ката ρωῑ ннн епта
 пхоеис пеннотте ρωн α
 ооот е тоотῑ ατω α ποῑа
 ποῑа αωтῑ χ π неῑρῑаῑ
αише атетῑωотаῑ' е ρотн
 42 атетῑῶок е ρраї е πтоот • ατω
 пexe пхоеис наї ж αχис наῑ
ж απῑ ῥок е ρраї отте³ απῑ
αише немаῑ ката⁴ ρωῑ ннн

Fol. 1a

[1a]

¹ There is a small mark above η like a small τ.

² ῥок omitted ?

³ οὐδέ.

⁴ Of the passage beginning with ката and ending with
 е тоотῑ there is no equivalent in the Greek ; the scribe seems
 to have repeated it inadvertently from the preceding verse.

ента пхоеис пенноуте
 ρων αααοο ε τοοτῇ ἡ† не
αнтῇ αν ανποτε ἡ тетῆοο
 ωψῃ απε ατο ε βολ ἡ нек

43 αιχεοο • αιψαχε αε неин
 тῇ ατω απε тῆσωтα ααῖ [те]
 тῇпараба α αψαχε α αпхо[εис]
 атетῇαпασκαζε ¹ αααωтῇ
 атетῇβωк е ρраῖ е πтоο[τ] •

44 [ατ]ω αϕεῖ е βολ ἡσι паморр[αιος]²

Fol. 1 b

[ἡβ]

пет οτηρ ρα πтоοο ет αααατ
 е тре ααише неинтῇ ατω ατ
 пωт ἡса тноотῇ ἡое е ψа
³ αϕ ἡ εβω αас • ατκωнс α
 [α]ωтῇ αин снейр ψа ρраῖ е

45 [ρε]ραα ⁴ • ατω атетῇρααοοο
 [ε ρ]раῖ ететῇρααε απε αто
 е βολ α αпхоеис ⁵ • ατω απε пхо
 еис сωтαε е петῇρροοο от

46 те αп ῃ† ρтнϕ е рωтῇ • ατω α
 тетῇρααοοο ρῇ каанс ἡ ρен
 ρоοο епашоοο ката неρο
 от епта тетῇαατ ραα пαα ет αα

Chap. II. 1 αααατ ⁶ • αпκτοп αε αпαααοише е ρ
 раῖ е тернααοο ἡ терααн е терτ
 ορα θαλλαααα • αα пαααοт ⁷ еп

¹ Swete's text has καὶ παραβιασάμενοι.

² ὁ Ἀμορραῖος.

³ Two letters at least wanting.

⁴ i.e. Ἑρμά, Heb. חֲרֹמָה, Khormâh; traces of ε are found on the broken edge.

⁵ Κυρίου τοῦ Θεοῦ ἡμῶν.

⁶ ὅσας ποτὲ ἡμέρας ἐνεκάθησθε ἐκεῖ. The form ет αααααατ =

⁷ ὃν τρόπον.

- 13 **רעז**¹ • אַװ אנפארטע אַװ פּײַא
 14 **ײַ זאַרעז** • אַװ ײַפּערזוט עײַ
 ת אַפּײַ ע װאָל זײַ נאָזעס װאַרײַנ²
 שװא פּערזוט עײַת אַפּײַ ע װאָל זײַ
 פּײַא ײַ זאַרעז • אַװ שװײַן
 נײַ ײַ רױפּע שװײַן עַטאַנױ ײַס
 תַּענעא תײַרעס ײַ רַ רױפּע ײַ
 רעפּײַשע ע װאָל זײַ תּפּאַרעײַ
 װאָלײַ נאָטא ׁע עײַטאַ פּײַז
 15 תױ רױק נאָט • אַװ תַּײַז אַװ פּײַז
 תױ נײַע זײַ זװוט • ע זױזױט ע װאָל
 זײַ תּפּאַרעײַװאָלײַ³ שװײַן זױ
 16 תאַנױ • אַװ אַשװפּע ײַ תױר זױ
 תאַנױ ײַס ײַרױפּע תײַרזױ ײַ
 רעפּײַשע ע אַזױזױט אַװזױזױט
 17 זײַ תַּעײַנע אַװ פּאַזױס • אַװ פּאַזױ
 עײַס שװאַזע נײַאײַ עזױז אַװזױז
 18 זױ • ײַזױק עײַט נאָזױזױשע אַװזױז
 זױ זײַ ײַ תױז אַװ אַװאָל ײַ סײַר •
 19 אַװ ײַתױתײַרזױן ע זױזױ עײַט שװײַן
 רױ ײַ אַװזױז⁴ • אַװזױז רַ זױזע עױז
 זױ זױזע אַװזױז רַ פּאָלױזױס נ[ע]
 [אַ]זױ ײַ תּנאָף קלײַרױזױס[ע] . .

[Six leaves wanting]

- Chap. IV. **ײַ סײַזױן**⁵ עױז ײַזױז נײַ אַרױזױן⁶
 49 תאַראַװ⁷ תײַרעס נײַ פּערזױ אַװ פּײַ
 זױזױזױס נאָטא נ אַװ נ שװאַ אַװ פּײַ
 זױז אַשװזױז⁸ תױת נױזױזױז :

Chap. V. 1 } אַװזױזױס אַװ אַװזױזױז עױז פּײַראַנל
 } תײַרעס פּײַזאַז נאָט זױ סױזאַ פּײַ

Fol. 3a

[K7]

¹ זָרַע, Ζάρετ.² Καδὴς Βαρνή.³ ἐκ μέσου τῆς παρεμβολῆς.⁴ Ἀμμάν.⁵ יָשׁוּ, Σηών.⁶ יִרְמֹן, Ἀερμών.⁷ אַרַבָּה, Ἀραβὰ.⁸ אֲשָׁדֹחַ, Ἀσηδὼθ.

- 10 $\bar{\pi}$ ρεϣκωρ е шайтωωβε¹ $\bar{\pi}$ $\bar{\pi}$ но
 бе $\bar{\pi}$ $\bar{\pi}$ еюте е ρραї ех $\bar{\pi}$ петшн
 ре ех $\bar{\pi}$ шюете аτω ех $\bar{\pi}$ что $\bar{\pi}$
 10 тенеа $\bar{\pi}$ пет $\bar{\mu}$ осте $\bar{\mu}\bar{\mu}$ ои² аτ
 ω ешаїере $\bar{\pi}$ отна е шo³ $\bar{\pi}$ те
 неа $\bar{\pi}$ пет $\bar{\mu}$ е $\bar{\mu}\bar{\mu}$ ои² $\bar{\pi}\bar{\mu}$ пет
 [ρар]ερ е на отερсарне: $\bar{\eta}$
 11 [$\bar{\pi}$ не] кхи $\bar{\mu}$ пран $\bar{\mu}$ пхоеис пен
 [п]отте ех $\bar{\pi}$ отρω $\bar{\eta}$ еψшотейт
 [п]хоеис $\bar{\pi}$ сар п $\bar{\eta}$ наκω ан е βoλ
 [$\bar{\mu}$]пет нахи $\bar{\mu}$ пецран ех $\bar{\pi}$ фωρ(?)⁴
 12 [ε]тшотейт:⁴ $\bar{\tau}$ ρареρ е пе
 [ρo]от $\bar{\pi}$ $\bar{\pi}$ саββатон е т $\bar{\eta}$ βοϣ на
 [та] θε епта пхоеис пеннот
 13 [т]е ρωп е тоот $\bar{\eta}$ • соот $\bar{\pi}$ ρo
 от екеаат еκ $\bar{\rho}$ ρω $\bar{\eta}$ аτω еке
 ере $\bar{\pi}$ ρнтот $\bar{\pi}$ некρβηnote
 14 [т]нрот • ρ $\bar{\mu}$ п $\bar{\mu}$ ер саш $\bar{\eta}$ $\bar{\mu}$ е $\bar{\pi}$
 ρoot $\bar{\pi}$ саββатон не $\bar{\mu}$ пхоеис
 пеннотте • $\bar{\pi}$ не κ $\bar{\rho}$ λαат $\bar{\mu}$
 ρω $\bar{\eta}$ $\bar{\pi}$ ρнт $\bar{\eta}$ • $\bar{\pi}$ ток $\bar{\mu}\bar{\pi}$ пен
 шнре $\bar{\mu}\bar{\pi}$ текшеере • пен
 ρ $\bar{\mu}$ ραλ $\bar{\pi}$ ρoot $\bar{\mu}\bar{\pi}$ текρ $\bar{\mu}$
 ραλ $\bar{\pi}$ сρ $\bar{\mu}$ е • пен $\bar{\mu}$ асе $\bar{\pi}\bar{\mu}$
 пен ϣаї наρ $\bar{\eta}$ аτω т $\bar{\eta}$ νη $\bar{\pi}\bar{\mu}$
 $\bar{\pi}$ так • аτω пепρoσнλтoс
 ет протн $\bar{\pi}$ некп $\bar{\tau}$ λн⁵ $\bar{\mu}$ е

¹ ἀποδιδούς.² Unusual form for $\bar{\mu}\bar{\mu}$ οι.³ εἰς χιλιάδας.

⁴ For ех $\bar{\pi}$ отρω $\bar{\eta}$ еψшотейт and ех $\bar{\pi}$ фωρ(?) εтшотейт the Greek has in each case ἐπὶ ματαίῳ. The true reading may be фω $\bar{\eta}$ = пρω $\bar{\eta}$, like фан = пран.

⁵ ὁ προσήλυτος ὁ παροικῶν ἐν σοί. The Coptic contains no equivalent for the Greek ἐν γὰρ ἐξ ἡμέραις ἐποίησεν Κύριος τόν τε οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς.

Fol. 4^a

[КӨ]

- кас ере п̄кр̄а̄р̄а̄л̄ а̄тон̄ а̄
 15 а̄оӯ п̄ текре̄ р̄ωωк̄: а̄то̄ еке
 р̄ п̄ӣе̄е̄те̄ же̄ не̄ко̄ п̄ р̄а̄р̄а̄л̄
 р̄п̄ п̄ка̄р̄ п̄ к̄н̄ӣе̄ а̄то̄ а̄ п̄хо̄
 е̄ис̄ пекно̄т̄те̄ п̄т̄н̄ е̄ хо̄л̄
 р̄п̄ п̄ӣа̄ е̄т̄ а̄а̄а̄о̄т̄¹ р̄п̄ о̄т̄с̄ӣх̄
 е̄с̄хо̄ор̄ а̄то̄ р̄п̄ о̄т̄с̄хо̄е̄ӣ е̄ӯ
 хо̄се̄: е̄ т̄бе̄ па̄ї̄ а̄² п̄хо̄е̄ис̄ пекно̄т̄
 те̄ р̄ωӣ е̄ то̄от̄н̄ е̄ тре̄ к̄р̄аре̄р̄
 е̄ п̄ер̄о̄от̄ п̄ п̄са̄б̄ба̄тон̄³ а̄то̄
 н̄т̄ т̄б̄бо̄ӯ. а̄
 16 та̄ї̄ е̄ пек̄е̄ӣот̄ а̄п̄ тек̄а̄а̄т̄ п̄
 о̄е̄ е̄п̄та̄ п̄хо̄е̄ис̄ пекно̄т̄те̄
 р̄ωӣ е̄ то̄от̄н̄: же̄ кас̄ е̄ре̄ пе̄
 т̄ на̄но̄ӯ ц̄ω̄пе̄ а̄а̄о̄н̄ а̄то̄
 же̄ е̄тет̄н̄ е̄ е̄ир̄е̄ п̄ о̄т̄но̄с̄
 п̄ о̄то̄е̄ӣш̄ р̄ӣх̄а̄ п̄ка̄р̄ па̄ї̄ е̄т̄
 е̄ре̄ п̄хо̄е̄ис̄ пекно̄т̄те̄ на̄та̄
 18 а̄ӯ на̄к̄: ē̄ п̄не̄ к̄р̄ но̄е̄ӣ⁴
 17, 19 п̄не̄ к̄р̄ω̄т̄б̄: п̄не̄ к̄х̄ю̄те̄:
 20 п̄не̄ к̄р̄ а̄п̄т̄ре̄ п̄но̄т̄х̄ е̄ пет̄
 р̄ӣто̄т̄ωӣ п̄ о̄т̄а̄п̄т̄а̄п̄т̄ре̄
 21 п̄ но̄т̄х̄: ѳ̄ п̄не̄ к̄еп̄е̄ӣѳ̄
 а̄ е̄ ѳ̄е̄ӣе̄ а̄ пет̄ р̄ӣто̄т̄ωӣ
 о̄т̄а̄е̄ п̄не̄ к̄еп̄е̄ӣѳ̄а̄е̄ӣ е̄ п̄н̄ї̄
 а̄ пет̄ р̄ӣто̄т̄ωӣ о̄т̄те̄ те̄ц̄ω̄
 ш̄е̄ о̄т̄а̄е̄ п̄е̄ц̄р̄а̄р̄а̄л̄: о̄т̄а̄е̄ те̄ц̄
 [р̄а̄р̄а̄л̄: о̄т̄а̄е̄ п̄е̄ц̄а̄се̄: о̄т̄а̄е̄

¹ For ет̄ а̄а̄а̄о̄т̄.² Written above the line.³ τὴν ἡμέραν τῶν σαββάτων.⁴ The sixth, seventh, and eighth Commandments are unnumbered, but the number which follows the ninth shows that numbers were assigned to them.

КАСЕР ЕПЕКЪ МЪААМЪТОМЪ
 МОУНТЕКЪЕЪШЪКЪ. АУШЕКЕ
 РПМЕЕУЕХЕНЕКОНЪМЪАА
 ЗЪПКАЗЪНЪКНМЕАУШАПХО
 СІОПЕКНОУТЕ НТКЪЕКОХ
 ЗЪПМАЕТЪММАУУЪУЪУЪ
 СЪХОУРАУШЪНОУЪКОУЕЧ
 ЗЪСЪЕЕТЪПАІПХОЕІСЕКНОУ
 ТЪЕШМЕТОУТЪЕТРЕКЪАРЪ
 КЪЕЪНОУННЪСАВКАТОНАУШ
 НЪТЪКЪСЪТЪА

ТЪЕПЕКЪСІОТМНЪТЕКМАУН
 СЪЕАТАПХОЕІСЕКНОУТЕ
 ШМЕТОУТЪХЕКАСЕРЕНЕ
 ТЪАУУЪУШПЕММОКАУШ
 АЕТЪТНЪЕІРЕНОУНОУ
 НОУЪСІОЗІХМПАКАЗПАІСТЕ
 РЕПЪОЕІОПЕКНОУТЕТЪАА
 АНАРЪ ННЕКРНОЕІК
 ТНЕКЪСЪТЪВЪННЕКХІОУЕ
 ПНЕПРАІТРЕННОУШЪЕІЕТ
 ТЪАУШКАНОУМЪТММТРЕ
 ННЕУЪУЪ ННЕКЕНЕІОУ
 МІЕВЪЕІОМПЕТЪІТОУШЪ
 АДЕІНЕКЪСПЕІОУМЧЕІО
 АПЕІЗІОУШКОУТЕТЪЕ
 АЕТЪЕІТЪМЪААУЪДЕТЪ
 АЕТЪАУЪАБНЕЧМАСЪОУАС
 АЕТЪАУЪОУДЕТЪВНННА
 ААААУЕЧШОСН
 АУШЪНЪІНЕНША

- περ[ε]χαῑ παρ[ε]β̄. οὐδε τῆν̄η̄ν̄ ν̄ῑε
 [ἡ̄ταρ] [οὐδε] λαὰρ̄ ἐψηοοπ̄ ᾱ
 22 [πετ̄ ριτ̄] οὐωκ̄¹. καὶ̄ νε̄ ἡ̄ψᾱξε
 ἐντᾱ π̄χο̄ε̄ς̄ ἄο̄ς̄ ε̄ τετ̄η̄ς̄τ̄η̄
 τ̄ω̄τ̄η̄ τ̄η̄ρε̄ς̄ *(sic)* ρ̄ᾱ π̄το̄ος̄ ε̄ β̄ολ̄ ρ̄η̄ Fol. 4 b
[λ]
 τ̄ε̄ν̄τε̄ ἡ̄ τ̄ε̄ᾱτε̄. ε̄ ἀτ̄η̄κε̄ ψ̄ω̄πε̄
 ᾱἡ̄ οὐ̄σ̄ο̄ς̄ᾱ. ᾱἡ̄ οὐ̄ρ̄ᾱτ̄η̄ο̄ς̄ ᾱἡ̄
 οὐ̄ρ̄ο̄ο̄ς̄². ἀτ̄ω̄ ᾱἡ̄ οὐ̄ο̄τ̄ω̄ρ̄ ε̄ ψ̄ω̄
 πε̄. ἀτ̄ω̄ ἀψ̄ε̄ρ̄ᾱῖ̄ς̄ο̄ς̄ ε̄ᾱἡ̄ π̄λ̄ᾱζ̄³
 23 σ̄ῖ̄τε̄ ἡ̄ ω̄νε̄ ἀψ̄τᾱᾱς̄ πᾱῖ̄. ἀτ̄ω̄ ἀς̄
 ψ̄ω̄πε̄ ἡ̄ τε̄ρε̄ τ̄η̄ς̄ω̄τ̄ᾱ ε̄ τε̄ς̄
 ᾱἡ̄ ε̄ β̄ολ̄ ρ̄η̄ τ̄ε̄ν̄τε̄ ἡ̄ τ̄ε̄ᾱτε̄ ἀτ̄
 ω̄ π̄το̄ος̄ ἐψη̄ο̄τ̄ρ̄ ρ̄η̄ οὐ̄ε̄ᾱτε̄
 ἀτε̄τ̄η̄ † πε̄τ̄η̄ο̄τ̄ο̄ε̄̄ ε̄ ρ̄ο̄ε̄ἡ̄ ἡ̄
 ἀρ̄χ̄ω̄ν̄ ἡ̄ ἡ̄νε̄τ̄η̄φ̄τ̄λ̄η̄⁴ ᾱἡ̄ νε̄
 24 τ̄η̄ ρ̄λ̄λο̄. ἐτε̄τε̄τ̄η̄ ἄω̄ ᾱἡ̄ο̄ς̄ πᾱῖ̄
 ἄε̄ ε̄ἰς̄ ρ̄η̄ν̄τε̄ ἀ π̄χο̄ε̄ς̄ πε̄ν̄
 πο̄τ̄τε̄ ἐτ̄ᾱβ̄ον̄ ε̄ πε̄ψ̄ο̄ος̄ ἀτ̄
 ω̄ πε̄ψ̄ρ̄ο̄ος̄ ἀνε̄ω̄τ̄ᾱ ε̄ ρ̄ο̄ψ̄
 ε̄ β̄ολ̄ ρ̄η̄ τ̄ε̄ν̄τε̄ ἡ̄ τ̄ε̄ᾱτε̄ ε̄ ρ̄ρᾱῖ̄
 ρ̄ᾱ πο̄ος̄ ἡ̄ ρ̄ο̄ος̄ ἀη̄ᾱς̄ ἄε̄ π̄η̄ο̄ς̄
 τε̄ η̄ᾱψ̄ᾱξε̄ ᾱἡ̄ ρ̄ω̄ᾱε̄ η̄ψ̄ω̄η̄³.
 25 τε̄πο̄ς̄ σ̄ε̄ ἄε̄ ἡ̄νε̄ η̄ᾱο̄ς̄ ἡ̄τε̄ τε̄ῖ̄
 πο̄ς̄ ἡ̄ε̄ᾱτε̄ ψ̄ο̄τ̄η̄ ε̄ β̄ολ̄ ἐη̄ψ̄ᾱ
 πο̄τ̄ω̄ρ̄ ἀπο̄ν̄ ε̄ το̄ο̄τ̄η̄ ε̄ σ̄ω̄τ̄ᾱ ο̄η̄
 ε̄ τε̄ς̄ᾱἡ̄ ᾱ π̄χο̄ε̄ς̄ πε̄η̄πο̄τ̄τε̄.
 26 τ̄η̄η̄ᾱᾱο̄ο̄ς̄ πε̄. ἀψ̄ ἡ̄ τ̄αρ̄ ἡ̄ε̄ᾱ
 ρ̄ζ̄ ἡ̄ η̄ᾱε̄ πε̄ ἡ̄τᾱψ̄ω̄τ̄ᾱ ε̄ τε̄ς̄
 ᾱἡ̄ ᾱ π̄η̄ο̄ς̄τε̄ ἐτ̄ ο̄η̄³ ἐψη̄ᾱξε̄

¹ This Commandment is without number.

² φωνὴ μεγάλη.

³ Two tablets of stone = πλακας λιθινας given in Swete's footnote (2nd edit., p. 353).

⁴ ἡγούμενοι τῶν φυλῶν.

ката тегин тнрѣ епта пжоеис
 пенноуте зѡн ааос е тоотѣ
 е тре кѡоше п знтѣ же кас еѣе
 † атоп нап пте пет напѡтѣ
 шѡпе ааон птетпѣре п от
 еннше п зоот зѣп пказ паї
 ететпѣнлнропом ааоѣ.

Fol. 5 b
 [λδ]

Char. аѡ паї не пентолн аа пѣнап

- VI. 1 аа епта пжоеис пенноуте
 зѡн ааоот е тоот е тѣѡ
 тп е роот е тре тпѣре аа
 от зѣ паї зп пказ паї пѡтп е
 тетпѣѡк е зотп е роѣ е клн
 2 ропом ааоѣ. же кас ететпѣ
 р зоте знтѣ аа пжоеис пенноуте
 е зарез е пѣѣнапѡма тн
 рот аа пѣентолн паї апон
 е †патаат е тоотп аа поот.
 пѡн пѣ пеншнре¹ аѡ п шн
 ре п пеншнре п пѣоот тн
 рот аа пѣѡн². же ететпѣ е еп
 3 ре п отеннше п зоот³. сѡтѣ
 се пѣранл пѣ зарез е ере же
 кас ере пет напѡтѣ шѡпе аа
ааон аѡ же кас ететпѣ аѡ
 еѣате ката ѡе ент аѡѡе не
аак пѣ пжоеис п[ек]ноуте п пен
 епте е тре ѣ† нап п отказ
 еѡшѡте е рѡте е ѡл зѣ еѡ:
 4 аа не пѣѣнапѡма аа пѣап еп
 та ааѡтѣнс зѡн ааоот е тоотот

¹ οἱ υἱοί.

² τῆς ζωῆς σου.

³ ἵνα μακροημερεύσητε.

- наї ете $\overline{\alpha\pi}$ $\overline{\kappa\epsilon\alpha\sigma\theta\sigma}$ $\overline{\rho\epsilon\pi}$
 шнеі етση χ наї ете $\overline{\alpha\pi}$ $\overline{\kappa\sigma\theta}$
 жот • аτω $\overline{\rho\epsilon\pi\epsilon\alpha}$ $\overline{\eta}$ $\overline{\epsilon\lambda\sigma\sigma\lambda\epsilon}$ $\overline{\alpha\pi}$
 $\overline{\rho\epsilon\pi\psi\eta\eta}$ $\overline{\eta}$ жоеіт наї ете $\overline{\alpha\pi}$ $\overline{\kappa}$
 тоот • аτω $\overline{\epsilon\kappa\psi\alpha\pi\sigma\tau\omega\alpha}$ $\overline{\eta\tau}$
 12 се¹ • $\overline{\dagger\sigma\tau\eta\kappa}$ е $\overline{\rho\sigma\kappa}$ е $\overline{\tau\alpha\epsilon}$ $\overline{\rho}$ $\overline{\pi\omega\delta\psi}$
 $\overline{\alpha}$ $\overline{\pi\chi\sigma\epsilon\iota\varsigma}$ $\overline{\pi\epsilon\kappa\eta\sigma\tau\epsilon}$ $\overline{\pi\epsilon}$ $\overline{\eta\tau\alpha\psi\eta}$ Fol. 6 b
 $\overline{\tau\eta}$ е $\overline{\beta\sigma\lambda}$ $\overline{\rho\eta}$ $\overline{\pi\kappa\alpha\sigma}$ $\overline{\eta}$ $\overline{\kappa\eta\epsilon\epsilon}$ е $\overline{\beta\sigma\lambda}$ $\overline{\rho\alpha}$ [$\overline{\lambda\alpha}$]
 13 $\overline{\pi\eta\epsilon\iota}$ $\overline{\eta}$ $\overline{\tau\epsilon\kappa\epsilon\eta\pi\tau\overline{\rho\alpha}\overline{\rho\alpha\lambda}}$ • $\overline{\pi\chi\sigma\epsilon\iota\varsigma}$
 $\overline{\pi\epsilon\kappa\eta\sigma\tau\epsilon}$ $\overline{\epsilon\kappa\epsilon}$ $\overline{\rho}$ $\overline{\rho\sigma\tau\epsilon}$ $\overline{\rho\eta\tau\psi}$ •
 аτω $\overline{\epsilon\kappa\epsilon\psi\overline{\alpha\psi\epsilon}}$ $\overline{\eta\alpha\psi}$ $\overline{\eta\sigma\tau\alpha\alpha\psi}$
 аτω $\overline{\epsilon\kappa\epsilon\tau\sigma\tau\eta}$ е $\overline{\rho\sigma\psi}$ $\overline{\eta\tau}$ $\overline{\omega\tau\eta}$ $\overline{\alpha}$
 14 $\overline{\pi\epsilon\psi\tau\alpha\eta}$ • $\overline{\eta\eta\epsilon}$ $\overline{\tau\eta\beta\omega\kappa}$ $\overline{\epsilon\sigma\tau\alpha\sigma}$
 $\overline{\tau\eta\sigma\tau\eta}$ $\overline{\eta\sigma\alpha\sigma\epsilon}$ $\overline{\eta\kappa\epsilon}$ $\overline{\eta\sigma\tau\epsilon}$ е
 $\overline{\beta\sigma\lambda}$ $\overline{\rho\eta}$ $\overline{\eta\eta\sigma\tau\epsilon}$ $\overline{\eta}$ $\overline{\pi\overline{\rho\epsilon\theta\eta\sigma}}$
 15 наї ет $\overline{\rho\eta}$ $\overline{\pi\epsilon\tau\eta}$ $\overline{\pi\kappa\omega\tau\epsilon}$ • $\chi\epsilon$ $\overline{\sigma\tau}$
 $\overline{\eta\sigma\tau\epsilon}$ $\overline{\eta}$ $\overline{\rho\epsilon\psi\eta\omega\sigma}$ $\overline{\pi\epsilon}$ $\overline{\pi\chi\sigma\epsilon\iota\varsigma}$
 $\overline{\pi\epsilon\kappa\eta\sigma\tau\epsilon}$ $\overline{\epsilon\tau}$ $\overline{\eta}$ $\overline{\rho\eta\tau\eta}$ ² • $\overline{\alpha\eta\eta\sigma\tau\epsilon}$
 $\overline{\eta\psi\eta\sigma\tau\sigma\tau}$ е $\overline{\rho\sigma\kappa}$ $\overline{\rho\eta}$ $\overline{\sigma\tau\omega\eta\tau}$
 $\overline{\eta\sigma\tau\iota}$ $\overline{\pi\chi\sigma\epsilon\iota\varsigma}$ $\overline{\pi\epsilon\kappa\eta\sigma\tau\epsilon}$ $\overline{\eta\psi\psi\sigma}$
 16 $\overline{\tau\eta}$ е $\overline{\beta\sigma\lambda}$ $\overline{\rho\iota\chi\overline{\alpha}}$ $\overline{\pi\kappa\alpha\sigma}$ • $\overline{\eta\eta\epsilon}$ $\overline{\kappa\eta\pi\epsilon\iota}$
 $\overline{\rho\alpha\sigma\epsilon}$ ³ $\overline{\alpha}$ $\overline{\pi\chi\sigma\epsilon\iota\varsigma}$ $\overline{\pi\epsilon\kappa\eta\sigma\tau\epsilon}$ $\overline{\alpha}$
 $\overline{\pi\epsilon\sigma\mu\sigma\tau}$ $\overline{\epsilon\eta\tau\alpha}$ $\overline{\tau\epsilon\tau\eta}$ $\overline{\pi\epsilon\iota\tau\alpha\sigma\epsilon}$
 17 $\overline{\alpha\mu\mu\sigma\psi}$ $\overline{\rho\alpha}$ $\overline{\pi\pi\iota\tau\alpha\sigma\mu\sigma\tau}$ ⁴ • $\overline{\rho\eta}$ $\overline{\sigma\tau}$
 $\overline{\rho\alpha\sigma\epsilon\sigma}$ $\overline{\epsilon\kappa\epsilon\sigma\alpha\sigma\epsilon\sigma}$ ⁵ $\overline{\epsilon\eta\sigma\tau\epsilon\sigma\alpha\sigma}$
 $\overline{\eta\epsilon}$ $\overline{\alpha}$ $\overline{\pi\chi\sigma\epsilon\iota\varsigma}$ $\overline{\pi\epsilon\kappa\eta\sigma\tau\epsilon}$ $\overline{\eta\alpha}$
 $\overline{\eta\epsilon\psi\overline{\alpha\eta\tau\alpha\eta\tau\epsilon}}$ ⁶ $\overline{\eta\alpha}$ $\overline{\eta\epsilon\psi\alpha\iota}$

¹ The Coptic has no equivalent for $\kappa\alpha\iota$ $\epsilon\mu\pi\lambda\eta\sigma\theta\epsilon\iota\varsigma$.

² The Greek adds $\mu\eta$ $\delta\overline{\rho}\gamma\iota\sigma\theta\epsilon\iota\varsigma$ $\theta\upsilon\mu\omega\theta\eta$ $\overline{\text{Κύριος ὁ Θεός σου σοι}}$;
for this the Coptic has no equivalent.

³ $\sigma\upsilon\kappa$ $\epsilon\kappa\pi\epsilon\iota\alpha\sigma\epsilon\iota\varsigma$.

⁴ $\overline{\text{בַּמִּסָּפָה}}$, $\epsilon\eta\tau\omega$ $\pi\epsilon\iota\tau\alpha\sigma\mu\omega$.

⁵ $\overline{\text{וְנִשְׁמְרָהּ מִיָּד}}$, $\phi\upsilon\lambda\alpha\sigma\sigma\omega\eta$ $\phi\upsilon\lambda\alpha\acute{\xi}\eta$.

⁶ $\tau\alpha$ $\mu\alpha\rho\tau\acute{\upsilon}\rho\iota\alpha$.

- κατωμα • ент ацрѡн ꙗѡоот
 18 е тоотѣ • аѡ енеєре ꙗѡ
 пет ꙑапаѣ аѡ п пет напотѣ
 ꙗѡе ѡто е ѡл ꙗѡ ꙑѡеис пек
 нотте ꙗе кас ере п пет на
 потѣ еѣѣѡпе ꙗѡон аѡ
 нѣ ѡк е рѡтн нѣ клнроном
 ꙗѡ ꙑкаѣ ет напотѣ таѣ ен
 т аѣѡрк е тѣннтѣ ꙑ ꙑекејоте •
 19 е тре ѣпотѣе е ѡл ꙑ ꙑекѣ
 ꙗеот тнрот ѣи ѣн ꙗѡон
 20 ката ѡе ент аѣѡѡѡе • аѡ е
 сеѣѡпе еѣѡѡѡѡѡѡтн ꙑ рас
 те ꙑѣ ꙑекѣнре еѣѡ ꙗѡос
 ꙗе от не ꙑѣ ꙗѣтѣѣтре ꙑѣ ꙑѣ
 ꙗѡѡѡѡ ꙗѣ ꙑѣ ѣап ꙑѣ ен
 та ꙑѡеис ꙑепнотте ѣн ꙗѡ
 21 ѡоот е тоотѣ • аѡ енеѡос
 ꙗѡ ꙑѣнре ꙗе ꙑеѡѡпе ꙑѣ
 ѣл ꙗѡ ѣѡѡ ѣѡ ꙑкаѣ ꙑ ꙑѡе
 аѡ ꙑѡеис аѣѣтѣ е ѡл ѣѣ
 ꙑѡ ет ѡѡѡѡ ѣѣ ѡѣѣ ес
 22 ѡѡ ꙗѣ ѡѣѡѡе еѣѡѡе • аѡ
 ꙑѡеис аѣѣ ꙑ ѣн ѡѡѣ ꙗѣ
 ѣѡѡѡ ꙑ ѣнре еѡѡѡт'¹
 ѣѣ ꙑкаѣ ꙑ ꙑѡе ѣѣ ѣѡѡѡ аѡ
 ѡ ѣѣ на ꙑѣнре ꙗѣѣ ѡто
 23 е ѡл • аѡн ꙗе аѣѣтѣ е ѡл ѣѣ
 ꙑѡ ет ѡѡѡѡ ꙗе еѣѣѣтѣ е
 рѡтн² е тре ѣѣ ꙑ ꙑѣ ꙑѡ
 ꙑе нт аѣѡрк е тѣннтѣ е та

Fol. 7 a
 ѡе

¹ καὶ πονηρά.

² ет ѡѡѡѡ ꙗе еѣѣѣтѣ е рѡтн = *εκειθεν*] + *ἡν αἰσαγάγη ἡμας*; see Swete's variant (vol. i, p. 356).

24 а҃ѣ ꙗꝑ ꙗꝑеюте • а҃ѡ а ꙗхоис
 рѡи е тоотї е тре неіре ꙗꝑ
 неї акаѡмаа тирот е тре
 Ꙗ роте рнтѣ а ꙗхоис пен
 нотте же ере пет напѡтѣ
 шѡпе ааѡн ꙗꝑ недроот тн
 рот же енеѡнꙗ ꙗ ꚋе аа поот
 25 ꙗꝑроот • ꙗꝑте отн а шѡпе нан
 е шапѣртни е еїре ꙗꝑ неї
 о[ѣ]рсадне тирот аапе аа
 то е ѡд аа ꙗхоис пеннотте ка
 та ѡе епта ꙗхоис рѡи е тоотї

Fol. 7 b

Chap. **Б**ЕУШАНХІТІ ҃А Е ҃ РОТІ ІІСИ ПХО
 VII. 1 **Е**ІС ПЕКНОТТЕ Е ПКАР ПАЇ ЕТ ІІ
 НАВОН ІІТОК Е ҃ РОТІ Е РО҃ Е КЛН
 РОНОМІ **А**АААА҃¹ • АТΩ И҃҃҃҃ **А**АААТ
 ҃І ҃Н **А**АААОК ІІ ІІНОС ІІ ҃ЕНОС
 АТΩ ЕТ НАШΩОТ² ПЕХЕТТАІОС •
АІІ ПЕРПЕСАІОС • **А**ІІ ПАІОР
 РАІОС • **А**ІІ ПЕХАНАІАІОС • **Н**А
 ПЕФЕРЕЗАІОС • **А**ІІ ПЕТРАІОС³
НА ПЕНОТСАІОС • САШ҃ ІІ ҃Е
 НОС ЕНАШΩОТ АТΩ ЕТХООР
 2 **Е**РΩТІІ • АТΩ П҃ТААТ Е ҃РАЇ Е
 ТООТІІ ІІСИ ПХОЕІС ПЕКНОТТЕ
 И҃҃҃҃ААРЕ Е РООТ АТΩ И҃҃ ТАКО
 ОТ ҃ІІ ОУТАКО • ІІНЕ КСМІІ ҃І
 АОНКН **Н**ААААТ • ОУТЕ ІІНЕ К Е
 3 **НА** НАТ • ТЕКУСЕЕРЕ ІІНЕ КТА
 4 **А**С **А**А ПЕ҃ШНРЕ⁴ СНА҃҃ ПЕКШН

¹ κληρονομησαι αυτην; Swete, *op. cit.*, p. 356.

² και πολλά, *ibid.*

³ Εὐαῖον.

⁴ There is no equivalent here for καὶ τὴν θυγατέρα αὐτοῦ οὐ λήμψῃ τῷ υἱῷ σου.

- же пхоеис пекнотте ꙗтоу
 пе пнотте пнотте ꙗ пстос
 пет гареѣ е теѣаѣаѣнн ꙗꙗ
 пѣѣна ꙗ нет ꙗꙗ ꙗꙗꙗꙗ аѣѣ
 нет гареѣ е пѣѣѣѣѣѣѣѣ
 10 ꙗ гѣѣѣ ꙗ гѣѣѣ • аѣѣ ѣѣѣѣ
 ѣѣ ꙗ нет ꙗѣѣ е тре ѣѣѣ
 тот е ѣѣ ꙗ ꙗ ꙗ ꙗꙗꙗꙗ¹ • аѣѣ
 ѣѣ ꙗѣѣѣѣ аѣѣ е тре ѣѣѣѣѣ
 11 ꙗ нетꙗѣѣ ꙗꙗꙗꙗ² • аѣѣ е
 тетꙗ е гареѣ е пѣѣ ѣѣѣѣ
 ꙗꙗ пѣѣ ꙗѣѣѣѣ ꙗꙗ пѣѣ
 гѣѣ ꙗꙗ е ꙗѣѣ ꙗꙗꙗꙗ е
 тоѣѣ ꙗꙗꙗꙗ е тре ꙗѣѣ •
 12 аѣѣ ѣѣѣѣѣ ѣѣѣ ꙗѣѣѣѣ
 е пѣѣ ꙗѣѣѣѣѣ тѣѣѣ аѣѣ ꙗѣѣ
 тꙗ гареѣ е ꙗѣѣ аѣѣ ꙗѣѣѣѣѣ •
 пхоеис пѣѣѣѣѣ ꙗѣѣѣѣѣ ꙗѣѣ
 е теѣаѣаѣнн ꙗꙗ пѣѣѣ ꙗѣѣ ѣѣ
 13 ѣѣт аѣѣѣ ꙗ нетꙗѣѣѣѣ • аѣѣ ꙗѣѣ
 ꙗѣѣѣ ꙗѣѣѣѣ е ꙗѣѣ аѣѣ ꙗѣѣ
 тѣѣѣѣ аѣѣ ꙗѣѣѣѣѣ е пѣѣѣ
 ꙗ ꙗѣѣѣ • аѣѣ е ꙗѣѣѣ ꙗ пѣѣ
 ꙗѣѣ • е пѣѣѣѣ ꙗꙗ пѣѣѣѣ ꙗꙗ
 пѣѣѣѣ • аѣѣ е пѣѣѣѣ ꙗ пѣѣ
 ѣѣѣѣ ꙗ ꙗ ꙗѣѣ ꙗ пѣѣ ѣѣѣѣ
 ꙗѣѣ ꙗѣ ꙗꙗ ѣѣѣ пхоеис ѣѣѣ
 ѣѣѣѣ ꙗ пѣѣѣѣѣ е тра та
 14 аѣѣ ꙗѣѣ • аѣѣ ꙗѣѣѣѣѣ ѣѣѣѣ
 ꙗѣѣѣ ꙗѣ ꙗѣѣѣѣ тѣѣѣѣ
 ꙗѣѣ тѣѣ тѣѣѣ аѣѣ ꙗѣѣѣѣѣ

Fol. 8 b

[ꙗѣѣ]

¹ κατὰ πρόσωπον ἐξολοθρεῦσαι αὐτούς.² There is no equivalent for κατὰ πρόσωπον ἀποδώσει αὐτοῖς.

- наас ꙗси пхоеис пенноуте
 ꙗ ꙗ не деѡнос тнрот наї
 ꙗток ет ко ꙗ роте рнрот •
 20 аѡ пхоеис пенноуте на
 хоот е ротн е роот ꙗ наин
 шант отрѣѡѡ ꙗси не нтаѡ
 шѡѡп аѡ не нт аѡропот е
 21 рок • нѣ наѡѡтїї ан рѡ тетрн
 е ѡѡл же пхоеис пенноуте
 шооп неѡан • етноѡ не пноѡ
 22 те еѡтаѡрноѡ • аѡ пхоеис
 пенноуте наѡѡте е ѡѡл ꙗ
 не[р]еѡнос рї рн ѡѡнок шнн
 шнн • нѣ наѡѡротѡ ан е ѡѡл
 ꙗтетноѡ же ꙗне пнаѡ рѡ жае
 е рок ꙗте неѡнрїон ꙗѡнрїон
 23 аѡѡе е рѡї еѡѡн • пхоеис
 [не]нноуте ѡнатаѡ е рѡї
 етоотїї нѣѡтакоот • рї отноѡ
 24 ꙗѡко шант ѡѡротѡ е ѡѡл • аѡ
 ѡ неѡрѡѡѡ ѡнатаѡ е рѡї е
 тетноѡтїї • ꙗтетїѡѡте е ѡѡл
 ѡ петран рї пѡѡ ет ѡѡѡ ꙗ
 не ѡѡѡ аѡе рѡѡѡ е рок шан
 25 т ѡѡротѡ е ѡѡл • неѡѡптон ¹
 ꙗ неѡноуте еѡероѡѡѡ ² рї
 отѡѡте • ꙗне неѡѡѡѡѡ ет
 рѡт отѡе етноѡѡ е ѡѡл ꙗ рнрот
 аѡ ꙗне кѡ наѡ ꙗ рнрот
 же ꙗне кѡ ꙗѡѡ е тѡннѡѡѡ •

Fol. 9 b

ⲓⲓ

¹ τὰ γλυπτά.² ροχ, an unusual form = ροκῆ(?); compare Chap. VII,
v. 5.

- 26 ꙗе оуботе не **аа** пхоѣис пен
 е пеннеи • ꙗе пеншупе **ае**
 еко ꙗ хоте ꙗѳе **аа** паї • рꙗ оу
 мосте екеместѡѹ аѡ рꙗ
 оуботе екеботѹ ꙗе ѹхар**аа** •
 Chap. VIII. 1 пентолн тнроѡ паї е ѳѡн
 оу ететꙗ е рарез е рооѡ е
 ааѡ ꙗе нас ететꙗ е ѡнѡ
 ꙗтетꙗ аѡаї еаате • аѡ
 ꙗтетꙗѡн е рѡн **аа** тетꙗ
 клнроном **аа** пкар паї ен
 та пхоѣис ѡрꙗ ꙗ петꙗеюте
 2 е тѡннтѹ • аѡ екер пееете
 ꙗ тегн тнрес епта пхоѣис
 пенноуте тре кѡ[ош]е ꙗ
 рнтѡ ет теез рме ꙗ[роуп]е
 те таї рꙗ тернѡс ꙗе нас [нѹ]
 монрꙗ аѡ нѹхнхнт **аа**
 мон ꙗте нет рꙗ пенрнт
 оѡнѡ е ѡл ꙗе кпагар[ер]
 е неѹентолн ꙗе¹ **аааа**он • аѡ[ѡ]
 3 аѹѳ**аа**кон [аѹ]каа[к] екрѡ •
 Chap. [Two leaves wanting]
 Fol. 10 a IX. 7 еа тетꙗѡ ететꙗ ꙗ аѡ сѡт**аа** ꙗ
 [аае] 8 са пхоѣис • аѡ он рꙗ хѡрнѡ ате
 тꙗ ѳ поѡѡ **аа** пхоѣис • аѡ пхо
 еис аѹѡшт ехꙗ тноѡтꙗ еѹет
 9 тноѡтꙗ е ѡл • **аа** псоп еїпаѡн
 е рꙗї е птоѡ е тра х ꙗ теплаз
 сꙗте ꙗ ѡне² неплаз ꙗ тааѡн

¹ ꙗе is written above the line.² τὰς πλάκας τὰς λιθίνας.

- нн наї епта пхоеис септор нн
 ентн̄. аѡ аїѡѡ ꙗ̄ птоот ꙗ̄
 рее ꙗ̄роот еп̄ рее ꙗ̄ отшн еп̄
 п ютее оеин аѡ ееп ice мо
 10 от̄. аѡ пхоеис аѡ† наї ꙗ̄ теплаз
 сѣте ꙗ̄ ѡне етснѡ а̄ птинѡе
а̄ пноуте. аѡ етснѡ е роот
 ꙗ̄си ꙗ̄ шаже тнрот епта пхоеис
 жоот е рѡтн̄ рн̄ [птоот] а̄ п[е]
 роот епта тетн̄сѡотѡ еротн̄¹.
 11 аѡ асшѡпе еп̄нса рее ꙗ̄ро
 от̄ аѡ рее ꙗ̄отшн пхоеис
 аѡ† наї ꙗ̄ теплаз сѣте ꙗ̄ѡне
 12 неплаз ꙗ̄ тагаѡннн. аѡ пе
 же пхоеис наї же тѡотн нѣ мо
 оше е песнт рн̄ отсепн е ѡл рн̄
 пеї ма же аѡаном² ꙗ̄си пекла
 ос паї ент акн̄тѣ е ѡл рн̄ пкаѡ
 ꙗ̄ ннее аѡпараѡа³ ꙗ̄терпот
 е ѡл рн̄ тернн ент акѡн а̄
 моос е тоотот. аѡтамо наѡ ꙗ̄
 13 отпотте ꙗ̄ отѡтѡ⁴. аѡ пе
 же пхоеис наї же аїшаже пееан
 ꙗ̄ отсепн аѡ ꙗ̄снаѡ еїѡ а̄
 моос же аїпаѡ е пеї лаос аѡ
 еис рннѡте отлаос ꙗ̄ нашт мах⁵ пе. Fol. 10 b
 14 каат ꙗ̄татакоот ꙗ̄таѡте а̄ [а̄а]
 петран е ѡл рѡ рѡс ꙗ̄тпе. ꙗ̄та
 каан етпѡс ꙗ̄ рѡпѡс еѡжоѡ
 аѡ енашѡѡ емаѡте е рѡте паї.

¹ ἡμέρα ἐκκλησίας.² ἡνόμησεν.³ παρέβησαν.⁴ χώνευμα.⁵ = паѡт̄ маан̄ = σκληροτράχηλος; compare рох for роκѡ,

- раї е пexеиаррос¹ пет нноѡ е
 22 песнт е वोळ зме птоот • аѡω зп̄ пкω
 зт̄² н̄м̄ ппeиpасмoс³ аѡω зп̄ пер
 пмееѡе п̄т eпeиoтmиaн⁴ етe
 тп̄ † нoтс̄ м̄ пxoеic пeтп̄нoт
 23 тe пe • аѡω п̄ тeрe пxoеic xет тн
 oтп̄ е वोळ зп̄ кaдeс бapиn eч
 xω м̄мoс ннтп̄ xе бoк е зpaї п̄
 тeтп̄κλнpoнoм̄ м̄ пкaз пaї
 е †нaтaдeч ннтп̄ м̄пe тп̄сoтm̄
 п̄ca пшaxе м̄ пxoеic пeтп̄ нoттe
 аѡω м̄пe тeппicтeтe е poч oтдe
 24 м̄пe тп̄сoтm̄ п̄ca пeчзpoот • п̄
 тeтп̄o п̄ aт пaзтe пe е пxoеic
 xиn пeзooт eнт aчoтoпaзeч̄ epω
 25 тп̄ • аѡω aйтoб̄z̄ м̄пe м̄тo е वोळ
 м̄ пxoеic п̄ зme п̄ зooт • м̄п̄ зme
 п̄ oтшнe aїaдaт eйтoб̄aз • a пxoеic
 26 пap xooс eчeт тнoтп̄ е वोळ • аѡω
 aшл̄нл̄ е зpaї е ппoттe eїxω м̄
 мoс xе пxoеic пxoеic⁵ п̄p̄po п̄ п̄
 нoттe м̄п̄p̄ цoтe е वोळ м̄ пeκλa
 oс м̄п̄ тeκмeepic тaї eнт aкcoт[п̄]
 зп̄ тeκcoм̄ aѡω зп̄ тeκcix̄ eсxo
 op aѡω зп̄ пeκσboeи eт xocе тaї
 eнт aκп̄т̄с̄ е वोळ зп̄ пкaз п̄ кнмe⁶ •
 27 е aκp̄ пмееѡе п̄ aбpaзaм̄ м̄п̄ icaκ
 м̄п̄ iаκoб̄ пeκ зm̄paл̄ пaї eнтaт

¹ εἰς τὸν χειμάρρον.² ἐν τῷ Ἐντυρισμῷ.³ ἐν τῷ Πειρασμῷ.⁴ ἐν τοῖς Μνήμασιν = מְנוּחָתָם מְנוּחָתָם.⁵ Κυριε]+ κε A F (Swete, *op. cit.*, p. 363).⁶ This line, the equivalent of οὗς ἐξήγαγες ἐκ γῆς Αἰγύπτου, is out of place; it should follow aκcoт[п̄].

Fol. 11 b

[ⲙⲛ]

ωρκ ⲙⲙⲟκ πατ ⲙⲡⲣ̅ ⲥωⲛⲧ̅ ⲉϣ̅ⲓ
 πενϣⲟⲧ̅ ⲙⲙ̅ πεῖ λαⲟⲥ ⲛⲙ̅ πετⲙⲙⲧ̅
 28 ϣαϣⲧⲉ ⲙⲙ̅ πετⲛⲟⲃⲉ • ⲙⲛⲡⲟⲧⲉ ⲛ̅
 ⲥⲉϣⲟⲟⲥ ⲛ̅ⲥⲓ πετ ⲟⲩⲛⲟ ρⲓϣ̅ⲓ ⲡⲛαⲟ
 ⲙⲙ̅ ⲡⲙⲁ ⲉⲛⲧ̅ αⲛⲓⲧ̅ⲛ̅ ⲉ̅ ⲃⲟλ̅ ⲛ̅ ρⲛⲧ̅
 ⲉϣ̅ω ⲙⲙⲟⲥ ϣⲉ ⲉⲧ̅ⲃⲉ ϣⲉ ⲙⲙ̅ ϣⲥⲟⲙ̅
 ⲙⲙ̅ ⲡⲭⲟⲉⲓⲥ ⲉ̅ ϣⲓⲧⲟⲧ̅ ⲉ̅ ρⲟⲩⲛ̅ ⲉ̅ ⲡⲛαⲟ
 ⲉⲛⲧ̅ αϣ̅ϣⲟⲟⲥ πατ̅ ⲉ̅ ⲧ̅ⲛ̅ⲛⲧ̅ⲧ̅ ⲁⲧ̅ω
 ⲉ̅ ⲃⲟλ̅ ϣⲉ ⲡⲭⲟⲉⲓⲥ ⲙⲟⲥⲧⲉ ⲙⲙⲟⲟⲧ̅
 αϣ̅ⲛⲧⲟⲧ̅ ⲉ̅ ⲃⲟλ̅ ⲙⲙⲟⲟⲧⲟⲧ̅ ρ̅ⲓ πεῖ

29 ϣαῖⲉ • ⲁⲧ̅ω ⲡⲁῖ̅ πε̅ πεκλαⲟⲥ ⲁⲧ̅ω
 τεκκλⲛⲣⲟⲛⲟⲙⲓα ⲛⲁῖ̅ ⲉⲛⲧ̅ αⲛⲓ̅
 ⲧⲟⲧ̅ ⲉ̅ ⲃⲟλ̅ ρ̅ⲓ ⲡⲛαⲟ ⲛ̅ ⲕⲛⲙⲉ ρ̅ⲓ ⲧⲉκ
 ⲛⲟⲥ ⲛ̅ ⲥⲟⲙ̅¹ ⲁⲧ̅ω ρ̅ⲓ ⲡⲉκⲥⲃⲟⲉⲓ ⲉⲥ

Chap. X. 1 ϣⲟⲥⲉ • ρ̅ⲙ̅ ⲡⲉⲧⲟⲉⲓϣ̅ ⲉⲧ̅ ⲙⲙⲁⲧ̅ ⲁ
 ⲡⲭⲟⲉⲓⲥ ϣⲟⲟⲥ ⲛⲁῖ̅ ϣⲉ ⲕαⲟⲩ̅ ⲛⲁⲕ
 ⲙⲙ̅ ⲡⲭαⲟ ϣ̅ⲓⲧⲉ ⲛ̅ ωⲛⲉ ⲛ̅ⲟⲉ ⲛ̅ ⲛⲁ ⲛ̅
 ϣⲟⲣⲛ̅ ⲛ̅ⲧ̅ ⲉῖ̅ ⲉ̅ ρⲣαῖ̅ ϣⲁ ϣⲟⲉῖ̅² ⲉ̅ ρⲣαῖ̅
 ⲉϣ̅ⲓ ⲡⲧⲟⲟⲧ̅ • ⲁⲧ̅ω ⲉⲕⲉⲧαⲙⲓⲟ

2 ⲛⲁⲕ ⲛ̅ ⲟⲩⲥⲓⲃⲱⲧⲟⲥ ⲛ̅ ϣⲉ³ • ϣⲉ ⲉῖ̅ⲉ
 ⲉϣαῖ̅⁴ ⲉ̅ ⲛⲉⲡⲭαⲟ ⲛ̅ ⲛ̅ϣαϣⲉ ⲉⲧ̅ ρ̅ⲓ ⲛⲉ
 ⲡⲭαⲟ ⲛ̅ ϣⲟⲣⲛ̅ ⲛⲁῖ̅ ⲉⲛⲧ̅ αⲛⲟⲧⲟⲥ
 ⲡⲟⲧ̅ ϣⲉ ⲉⲕⲉⲛⲟϣⲟⲧ̅ ⲉ̅ ρⲟⲩⲛ̅ ⲉ̅ ⲧ̅ⲥⲓ

3 ⲃⲱⲧⲟⲥ • ⲁⲧ̅ω αῖⲧαⲙⲓⲟ ⲛ̅ ⲧ̅ⲥⲓⲃⲱ
 ⲧⲟⲥ ⲉ̅ ⲃⲟλ̅ ρ̅ⲓ ρⲉⲛϣⲉ ⲙⲙ̅ ⲉⲧ̅ⲣ̅ϣⲟ
 ⲟ[λεⲥ]⁵ • ⲁⲧ̅ω αἰⲛαⲟⲩⲛ̅ ⲛ̅ ⲧⲉⲡⲭαⲟ
 ⲥ̅ⲓⲧⲉ ⲛ̅ ωⲛⲉ ⲛ̅ⲟⲉ ⲛ̅ ⲛⲁ ⲛ̅ϣⲟⲣⲛ̅' αῖ̅
 ⲃⲱⲕ ⲉ̅ ρⲣαῖ̅ ⲉ̅ ⲡⲧⲟⲟⲧ̅ ⲁⲧ̅ω ⲧⲉⲡⲭαⲟ

4 ⲥ̅ⲓⲧⲉ ⲛⲉⲧ̅ ρ̅ⲓ ⲛⲁ ⲥ̅ⲓϣ̅ • ⲁⲧ̅ω αϣ̅ⲉϣαῖ̅
 ⲛ̅ ⲛⲉⲡⲭαⲟ ⲕαⲧα ⲧⲉ ⲉⲣαϣⲛ̅ ⲛ̅ϣⲟ

¹ The Coptic and A F have no equivalent for καὶ ἐν τῇ χειρὶ σου τῇ κραταίᾳ.

² = ϣⲁ ϣⲟῖ̅.

⁴ As in A F γραψω.

³ κιβωτὸν ξυλίνην.

⁵ ξύλων ἀσήπτων.

бе **ѿ** петїи҃хнѣ е҃нашѣ а҃ѡ
 ѿтетїи҃ тѣхнѣ кет тнотїи҃ е҃р нашѣ
 17 н[ѿ]ааѣ^ѡ · пхоеїс сар петїи҃ нотте
 паї пе пнотте ѿ ѿнотте а҃ѡ
 пхоеїс ѿ ѿнотте · пнот ѿ
 нотте ааааа^ѡ · ет тахрнот
 пречѣ роте · паї ет еѣ[п] е҃рхї рот
 18 отае пїнахї таїо а҃н · е҃еїре
 ааѣаѣ^ѡ прѣ ѿ соеїле нѣ порфа
 нос нѣ те҃хнра · а҃ѡ с҃еѣ аа пе
 проснлѣтос е тре с҃ѣоеїн на҃с
 19 рї рѣсѡ · а҃ѡ ететїи҃ е мере пе
 проснлѣтос хе ѿтѣтїи҃ сар
 рѡт тнотїи҃ нететїи҃ ѿ прос
 нлѣтос пе рї пка҃р ѿ кнѣе ·
 20 пхоеїс пеннотте а҃рї роте рн
 тѣ а҃ѡ нѣ шѣеше на҃с ѿ отаа҃с
 нѣ тосѣ е рѡс а҃ѡ нѣ ѡрѣ аа
 21 пец҃ран · ѿто҃с пе пеншѡт
 шѡт а҃ѡ ѿто҃с пе пен нѡт
 те · пе нт а҃сѣ неї нос [н]шпнре
 рїѡѡн пе нта пенѣаѣ на҃с е
 22 роот · хе ѿта пенкѡте а҃еї
 е рраї е кнѣе рї ш҃е аа с҃ѣхн
 тенѡт аа пхоеїс пеннотте
 ааѣ ѿе ѿсїот ѿ тпе рї теѣ

Fol. 13^a
 ΠΔ

Char. аѡн · аѡ екемере пѡеис пен
 XI. 1 ноте нѣ зареѣ е неѣ оѣерсаѣ
 не не нт аѣѣн ѡѡѡѡ е[ѡѡѣ] ²
 ѡѣ неѣѣѣѣѣѣ · ѡѣ неѣѣн

¹ Great God Alone, ὁ Θεὸς ὁ μέγας.

² There is no equivalent in the Greek for *νε πτ αχζωπ ημοστ*

Fol. 13 b

πβ

- 1 τοῦ¹ **ⲙⲓ** **ⲛⲉϥⲣⲁⲡ** **ⲟⲩⲁⲓ** **ⲟⲩ** **ⲛⲉⲕ**
 2 **ⲟⲩⲟⲩ** **ⲧⲏⲣⲟⲩ** • **ⲁⲩⲱ** **ⲉⲧⲉⲧⲓ** **ⲉ** **ⲉⲙⲉ**
ⲙⲓ **ⲡⲟⲟⲩ** **ⲟⲩ** **ⲡⲓⲧⲁ** **ⲡⲟⲩⲉⲓ** **ⲉⲓⲣⲉ**
ⲁⲛ **ⲛⲁ** **ⲛⲉⲧⲓⲡⲣⲏⲣⲉ** **ⲡ** **ⲛⲉⲓ** **ⲟⲩⲛⲟⲩⲉ**²
ⲛⲁⲓ **ⲉⲧⲉ** **ⲡⲥⲉⲓⲙⲉ** **ⲁⲛ** **ⲟⲩⲧⲉ** **ⲙⲓ** **ⲡ** **ⲟⲩ**
ⲛⲁⲩ **ⲉ** **ⲧⲉⲥⲃⲱ** **ⲙⲉ** **ⲡⲟⲩⲉⲓ** **ⲛⲉⲕⲛⲟⲩ**
ⲧⲉ **ⲁⲩⲱ** **ⲛⲉⲓ** **ⲟⲩⲛⲟⲩⲉ** **ⲛⲟⲩ** **ⲙⲓ** **ⲧⲉϥ**
ⲟⲩⲱ **ⲉⲧ** **ⲧⲁⲟⲩⲛⲟⲩ** **ⲁⲩⲱ** **ⲛⲉϥⲟⲩⲃⲟⲉⲓ**
 3 **ⲉⲧ** **ⲟⲩⲟⲩ** • **ⲙⲓ** **ⲛⲉϥⲙⲁⲉⲛ** **ⲁⲩⲱ** **ⲛⲉϥ**
ⲟⲩⲛⲓⲣⲉ **ⲉⲛⲧ** **ⲁϥⲁⲁⲩ** **ⲟⲩ** **ⲧⲙⲓⲛⲧⲉ**
ⲡ **ⲕⲛⲓⲙⲉ** **ⲟⲩ** **ⲫⲁⲣⲁⲱ** **ⲡⲣⲟ** **ⲡ** **ⲕⲛⲓⲙⲉ**
 4 **ⲙⲓ** **ⲛⲉϥⲕⲁⲟⲩ** **ⲧⲏⲣⲓ** • **ⲁⲩⲱ** **ⲡ** **ⲕⲉ** **ⲟⲩⲛⲟⲩⲉ**
ⲉⲛⲧ **ⲁϥⲁⲁⲩ** **ⲟⲩ** **ⲧⲉϥⲟⲩⲙ** **ⲡ** **ⲣ**
ⲣⲁ **ⲡ** **ⲕⲛⲓⲙⲉ** **ⲙⲓ** **ⲛⲉⲩⲟⲩⲁⲣⲓⲙⲁ** **ⲙⲓ**
ⲛⲉⲩⲟⲩⲧⲱⲣ³ • **ⲡⲟⲩ** **ⲉⲛⲧⲁ** **ⲡⲓⲙⲟⲟⲩ** **ⲡ**
ⲧⲉⲣⲧⲟⲣⲁ **ⲟⲩⲁⲗⲗⲁⲥⲥⲁ** **ⲟⲩⲱⲃⲉ** **ⲉ** **ⲃⲟⲗ**
ⲉ **ⲟⲩⲱⲟⲩ** **ⲉⲧⲡⲓⲛⲧ** **ⲡⲥⲱⲛ** **ⲟⲩ** **ⲡⲁⲟⲩ**
ⲁⲩⲱ **ⲡⲟⲩⲉⲓ** **ⲁϥⲙⲟⲟⲩⲧⲟⲩ** **ⲟⲩⲁ**
 5 **ⲟⲩⲁⲓ** **ⲉ** **ⲡⲟⲟⲩ** **ⲡ** **ⲟⲩⲟⲩ** • **ⲁⲩⲱ** **ⲡ** **ⲕⲉ**
ⲟⲩⲛⲟⲩⲉ **ⲉⲛⲧ** **ⲁϥⲁⲁⲩ** **ⲛⲓⲧⲓ** **ⲟⲩ** **ⲧⲉ**
ⲣⲛⲓⲟⲩ **ⲟⲩⲁⲛ** **ⲧⲉⲧⲓⲛⲉⲓ** **ⲉ** **ⲟⲩⲁⲓ** **ⲉ** **ⲛⲉⲓ**
 6 **ⲙⲁ** • **ⲁⲩⲱ** **ⲡ** **ⲕⲉ** **ⲟⲩⲛⲟⲩⲉ** **ⲉⲛⲧ** **ⲁϥⲁ**
ⲁⲩ **ⲡ** **ⲁⲟⲁⲛ** **ⲙⲓ** **ⲁⲃⲓⲣⲱⲛ**⁴ **ⲡ** **ⲟⲩⲛ**
ⲣⲉ **ⲡ** **ⲉⲗⲓⲁⲃ** **ⲡⲟⲩⲛⲣⲉ** **ⲡ** **ⲟⲩⲟⲩⲃⲛⲓ**
ⲡⲟⲩ **ⲉⲛⲧⲁ** **ⲡⲕⲁⲟⲩ** **ⲟⲩⲱⲛ** **ⲡ** **ⲣⲱϥ** **ⲁϥ**
ⲟⲩⲛⲟⲩ **ⲙⲓ** **ⲛⲉⲩⲙⲁ** **ⲡ** **ⲟⲩⲱⲡⲉ** **ⲙⲓ**
ⲛⲉⲩⲥⲕⲛⲓⲛⲓ **ⲙⲓ** **ⲡⲉⲧ** **ⲡ** **ⲧⲁⲩ** **ⲧⲏ**
ⲣⲓ **ⲟⲩ** **ⲧⲙⲓⲛⲧⲉ** **ⲙⲉ** **ⲡⲥⲣⲁⲛⲗ** **ⲧⲏ**
 7 **ⲣⲓ** • **ⲕⲉ** **ⲛⲉⲧⲓⲡⲃⲁⲗ** **ⲛⲉⲩⲛⲁⲩ** **ⲉⲛ**

¹ = *καὶ τὰς ἐντολάς αὐτοῦ* (A F).² Perhaps *ⲟⲩⲛⲟⲩⲉ*; the end of the word is illegible.³ The Coptic gives no rendering of *καὶ τὴν δύναμιν αὐτῶν*, which words are also omitted by A F.⁴ *Ἀβειρών*.

- нос ꙗ̑ рѣноте тѣрот ꙗ̑ ꙗ̑
 еис не ит аѣаѣ итѣ ꙗ̑ поотъ .
 8 аѣѣ ететѣ е рарер е неѣенто
 љн тѣрот ꙗ̑ анон е ѣѣѣ ꙗ̑
 љоот е тетнотѣ ꙗ̑ поотъ
 же кас ететн е ѣнар ꙗ̑ тетѣ
 аѣаѣ еѣате ꙗ̑тетѣ ѣѣѣ е ротн
 ꙗ̑тетѣ кѣнроноѣ ꙗ̑ ꙗ̑
 [ꙗ̑] ететѣнаѣѣоор ꙗ̑ ꙗ̑
 ине е ротн е роѣ е кѣнроно
 9 ѣ ꙗ̑ѣѣѣ . же кас ететѣ е еѣре
 ꙗ̑ ѣѣѣ ꙗ̑ ротъ рѣѣ ꙗ̑
 ꙗ̑ ентѣ ꙗ̑ѣѣ ѣѣ ꙗ̑ ꙗ̑
 еѣѣ е тѣннѣѣ е тѣѣ ꙗ̑ ѣѣ
 ꙗ̑ѣѣѣ ѣѣѣѣѣ ѣѣѣ
 еѣѣѣ еѣѣѣ е ѣѣ рѣ еѣѣ же .
 10 ꙗ̑ѣѣ ѣѣ ет ѣѣѣѣ е ротн
 е роѣ е кѣнроноѣ ѣѣѣ ꙗ̑ѣ
 аѣ не ꙗ̑ ꙗ̑ѣ ꙗ̑ кѣѣ не ит аѣ
 еѣ е ѣѣ ꙗ̑ рѣѣ ꙗ̑ѣ еѣѣѣ ꙗ̑
 е рѣаѣ аѣѣ ꙗ̑ѣѣѣ рѣ ѣѣѣ
 ꙗ̑ѣ ꙗ̑ ѣѣѣ ꙗ̑ ѣѣѣ ꙗ̑¹ .
 11 ꙗ̑ѣѣ ѣѣ ꙗ̑ѣѣ е ротн
 е роѣ е кѣнроноѣ ѣѣѣ ѣѣѣ
 еѣѣ ꙗ̑ѣѣ не рѣ ꙗ̑ѣѣ . еѣѣ ѣѣ
 ѣѣ е ѣѣ рѣ ꙗ̑ѣѣ ѣѣ ѣѣѣ еѣѣ
 ꙗ̑ѣѣ ꙗ̑ѣѣѣ ѣѣѣ ꙗ̑ѣѣ
 ꙗ̑ѣѣ ꙗ̑ѣѣѣ ꙗ̑ѣѣѣ ѣѣѣ
 ѣѣ ꙗ̑ѣѣѣ ꙗ̑ѣѣѣ ꙗ̑ѣѣ ꙗ̑ѣѣ ꙗ̑ѣѣ

Fol. 14 a

ꙗ̑ѣ

¹ ὅταν σπείρωσιν τὸν σπόρον καὶ ποτίζωσιν τοῖς ποσὶν αὐτῶν ὥσεί κῆπον λαχανίας. The Coptic translator has missed the point here, and renders 'They throw in the seed, and water it with severe labour, as [men water] a fine vegetable garden'.

же ꙗзгытъ • етѣмъоосъ рѣ ꙗзгы
 неѣ аѣмъ етѣмъоосъ рѣ те рѣн
 аѣмъ рѣ ꙗзгы ꙗзгы ꙗзгы ꙗзгы
 20 ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы
 21 ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы
 ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы
 ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы
 22 ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы
 ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы
 ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы
 23 ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы
 ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы
 24 ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы
 ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы
 25 ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы
 ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы ꙗзгы

Fol. 15 *a*
 $\overline{m\epsilon}$

¹ καὶ τῶν πυλῶν ὑμῶν.

² εἰς ἀκοῇ ἀκούσητε.

³ ἐπιδύωπε ἢ ῥητῇ ἢ τε πεκτοῦ ὥωπε = ὑμῖν ἔσται.

⁴ An inadequate rendering of καὶ ἕως τῆς θαλάσσης τῆς ἐπὶ δυσμῶν ἔσται τὰ ὄριά σου.

- ет рни е роти е полпол рати
 31 пшнн¹ ет хосе • птотн пар те
 тпнахюор ѿ порзанис пте
 тпѣок е роти е клнропом ѿ
 пкар паї ет ере пхоис петн
 нотте натааѣ интн рн отклн
 рос пнетнроот тнрот птетн
 32 отωз рн жωѣ • аѣ птетн † ртнтн
 е еіре п неї отерсадне тнрот
 ѿ неї ран' наї анок е † рон ѿ
 моот • етптнонтн ѿ поот •

Char. наї де не потерсадне ѿ пран

- XII. 1 ететпна† ртнтн е роот е аѣ
 рнѿ пкар² паї ет ере пхоис
 пнотте п некеюте натааѣ
 [не]тн рн отклнрос п нероот
 [т]нрот наї ететпнаѣ птотн
 2 ететпонар'³ рнѿ пкар • рн от
 тако ететн е тако п неѣѣ
 [т]нрот нтаѣѣѣ п рнрот
 п неѣнотте пѣ п рѣнос⁴
 наї птотн ететпнаклнропо
 ѿ ѿмоот • еѣѣѣѣ ѣѣѣ е
 рѣѣ еѣ птотен ет хосе аѣ
 рнѿ некρωот п теѣѣѣѣѣ⁵ •
 аѣ рѣ роот п пшнн ето п рѣ
 3 ѣс⁶ • неѣѣнотте ететн е ѣѣѣѣ
 рот аѣ неѣѣѣѣ ететн е от
 ѣѣѣѣ • неѣ ке еіер шнн ете

Fol. 16 a
 пѣ

¹ τῆς δρυὸς τῆς ὑψηλῆς.

² = ἐπὶ τῆς γῆς (F).

³ For οὐξ.

⁴ See the readings of A and F.

⁵ ἐπὶ τῶν θινῶν.

⁶ 'The trees which have shade', δένδρον δασέος.

τῇ ε ροχοῦ¹ αὐω πεκλῶπτον² ἢ
 πετνοῦτε ететῇ ε ροχοῦ¹ ρῆ
 οὔσατε ἢ тетῆψωτε ε βολ ἢ
 4 πετραν ρῆ αα ет αααα· ἢне
 τῇ εῖρε ρι καὶ αα πχοεис πετῇ
 5 ποῦτε· ἀλλὰ ρῆ πια ет ῥнасо
 тпῆ ἢσι πχοеис πετῆноῦτε
 ρῆ οὔεῖ ἢ петῆφσλῆ е тре σ
 таα е πετραн αα пиа ет αααα
 ἢсе еπειναλει αααα ἢтетῇ
 † οὔоεῖ ἢтетῆβωн е ροῦн
 6 е пиа ет αααα· ἢтетῆхι е[α]
 ααα³ ἢ петῆσλil αἢ петῆ
 οὔcia αἢ петῆαπαρχн⁴ αἢ
 петῆ ре αнт αἢ петῆоωщее
 αὐω ἢщрῇ αα мисе ἢ петῆερο
 7 оῦ αἢ петῆсосоῦ· ἢтетῆоωе
 ρῆ пиа ет αααα αἢне αто [е]
 βολ αα πχοеис петῆноῦте
 ἢтетῆεφραпe εхῇ περβноῦте
 тнроῦ ететῆагi тот тнотῇ
 е рооῦ ἢ τωтῇ αἢ пет[ῆщн]
 ре⁵ е βολ хе α πχοеис πεκноῦте
 8 смоῦ е роκ· ἢпетῆεῖре ἢρωб пиа·
 ететῆεῖре αααоῦ ἢτωтῇ αα
 пеῖ αα αα ποоῦ ποα ποα αα пе
 9 т ῤапау αἢпeу αто е βολ· αἢпате
 тῆеῖ таp ща тепоῦ е ροῦн е пе
 тῆαα ἢ αтоп αὐω е ροῦн е те
 тῆκλнропoαα таῖ ет ере пхо

Fol. 16 b
 ἢἢ

¹ = ροκῶοῦ.

² τὰ γλυπτά.

³ ἐκεῖ (A F).

⁴ Reading, with A, καὶ τὰς ομολογίας ὑμῶν καὶ τὰ θυσιασmata ὑμῶν καὶ τὰς ἀπαρχὰς ὑμῶν καὶ τὰ ἐκουσῖα ὑμῶν.

⁵ οἶκος ὑμῶν.

- еис петїноѣте патаас нн
 10 тї • аѣ ѡ ѡтетїѡѡр ѡ пѡр
 заннс ѡтетїѡѡѡ ѡїѡ пѡѡ
 пѡї ет ере пѡеис петїноѡ
 те патаас ннтї ѡкѡроноѡѡ •
 аѣ нѡѡѡ ѡтноѡтї е ѡѡ ѡї
 нетїѡѡѡѡ тнроѡ ет ѡї пе
 тїѡѡте ѡтетїѡѡѡ ѡї ѡѡ
 11 ѡрѡ • аѣ нѡѡѡ ѡї пѡѡ ет е
 ре пѡеис петїноѡте пѡѡ
 тнѡ е тре ѡѡѡ е пѡѡѡ ѡ ѡнѡѡ
 ететї е ѡї е пѡѡ ет ѡѡѡѡ ѡ ѡѡ
 ѡ нѡѡ е † ѡѡ ѡѡѡѡ етїтноѡ
 тї ѡѡ пѡѡ нетїѡѡѡ ѡї нетї
 ѡѡѡ ѡї нетї ре ѡнѡ¹ аѣ
 ѡѡѡѡ ѡ нетїѡѡѡ аѣ ѡѡ
 нѡѡ ет ѡѡ нетїѡѡѡ ете
 тїѡѡѡѡ ѡѡѡѡ тнроѡ ѡѡ
 12 пѡнѡѡте • ететї е еѡѡѡѡ
 [erasure] ѡѡѡ ѡѡ е ѡѡ
 ѡ пѡеис петїноѡте ѡѡѡ
 тї ѡї нетїѡѡѡѡ ѡї нетї
 ѡѡѡѡ аѣ аѣ нетї ѡѡѡѡ ѡ
 ѡѡѡѡ ѡї нетїѡѡѡ ѡѡ ѡ
 ѡѡѡѡ аѣ пѡѡѡѡѡ ет ѡѡѡ
 нетїѡѡѡѡ ѡѡ ѡї ѡѡѡѡ ѡѡѡ
 пѡѡ ѡѡѡ ѡѡѡѡѡ ѡѡ ѡнѡ •
 13 † ѡѡѡ е рѡѡ е тѡѡ тре ѡѡѡ е ѡ
 рѡї ѡ пѡѡѡѡ (sic) ² ѡї ѡѡ нѡѡ ет ѡѡѡ
 14 пѡѡ е рѡѡ • ѡѡѡ ѡѡ пѡѡ ет ере

Fol. 17 a

πθ

¹ τὰ ἐπιδέκατα.² 'Take heed that thou liftest not up thy hands.' ѡ пѡѡѡѡ is a mistake for ѡ пѡ ѡѡѡѡ = τὰ ὀλοκαυτώματα. Ciasca's text has ѡпѡѡѡѡѡ, which he corrects in a note.

29 пхоеис пекнотте • ере шан пхо
еис пекнотте цоте е бола п
пгеонос тирот наї пток ет к
набон е ротн е роот е клн[ро]
номм аа петкад • ато нт клнр[о]
номм ааоот нт отвор¹ рп петкад •

30 † ртнк е рок' е тт тре ккоте п
са ое потарк псвот ап[пса].

цотот е бола рп рн ааон апр коте Fol. 18 b
пса петнотте екхв ааос • хе [zb]

ере пї реонос еїре п аш п смот

31 п петнотте е траеїре рв • пне к
еїре се рп наї аа пхоеис пекнотте
п боте тар ента пхоеис мествот
пт атаат п петнотте • хе пет
ке шнре ап пет ке шеере серв
кв ааоот рп пкврт пмад пет

32 нотте • шаже нм е † рон аао
от е тоотк п поот наї пе етк
надаред е роч е аач пне нотвор
е граї е хвч отае пне кчп п рнтї •






Char. б ере шан отпрофнтис де то

XIII. 1 отн п рнтк н отред пере расот²
пч† пак п отааеп н отшнре •

2 ато пте пмаеп еї ато тешпн
ре ент ачхоос е рок ечхв ааос
хе мадон птетпшаше п рен ке
нотте наї ететпсоотн аао

3 от ан • п петпсвтт пса пшахе

¹ Α κατοικησεις.

² i. e. an 'interpreter of dreams'. пере =   'to
declare', and расот =  "   'dream'.

- 1 **ⲁ** πεπροφντис ет **ⲁⲙⲁⲥ** н преч
 пере расот **ⲕⲉ** еϥϭⲓϭⲓⲡⲓт **ⲁⲙⲱ**
 тⲓ **ⲡⲥⲓ** пхоеис петⲓⲡⲟⲩⲧⲉ е т
 ре тⲓⲟⲩⲱⲛⲉ **ⲉ** **ⲃⲟⲗ** **ⲕⲉ** пететⲓⲙⲉ
ⲁ пхоеис петⲓⲡⲟⲩⲧⲉ е **ⲃⲟⲗ** **ⲟⲩ**
 петⲓⲣⲏт тⲏⲣⲉ̅. аτω е **ⲃⲟⲗ** **ⲟⲩ** те
 4 тⲓⲡⲣⲩⲭⲏ тⲏⲣⲉ̅. ететⲓ е оѳεϥ
 тⲏⲟⲩтⲓ **ⲡⲥⲁ** пхоеис петⲓⲡⲟⲩⲧⲉ
 аτω **ⲡⲧⲟϥ** пе ететⲓⲡⲁⲣ **ⲟⲩⲧⲉ** **ⲟⲩ**
 [тⲉ̅ **ⲡ**]тетⲓⲣⲁⲣεϥ е пεϥεⲡⲧⲟⲗⲏ¹
 5 [ⲡ]тетⲓⲥⲱтⲁ **ⲡⲥⲁ** пεϥⲟⲩⲣⲟⲟⲥ². аτω
 πεπροφнтис ет **ⲁⲙⲁⲥ** н преч
 пере расот³. **ⲕⲉ** **ⲡⲧⲁϥⲱⲕⲉ** сар
 [εⲡⲗⲁⲛ]а **ⲁⲙⲟⲕ** е **ⲃⲟⲗ** **ⲟⲩ** пхоеис
 пекⲏⲟⲩт[е пе] нт аϥⲓⲧⲏ̅ е **ⲃⲟⲗ** **ⲟⲩ**
 пⲱⲁϥ **ⲡ** **ⲕⲏⲙⲉ** пе нт аϥⲥⲟⲧⲏ̅ е **ⲃⲟⲗ**
ⲟⲩ текⲙⲓⲡⲓт **ⲟⲩⲁⲗ** ере **ⲡⲏ** оѳεϥ
ⲏⲟⲕⲏ̅ е **ⲃⲟⲗ** **ⲟⲩ** те **ⲟⲩ** нт аϥⲟⲩⲱⲛ
ⲁⲙⲟⲥ е тоотⲏ̅ **ⲡⲥⲓ** пхоеис пек
 ⲏⲟⲩⲧⲉ е тре **ⲕⲙⲟⲟⲩⲱⲩⲉ** **ⲡ** **ⲟⲩⲧⲉ̅**. аτω
 ететⲓ е таке **ⲡⲡⲟⲏⲏⲣⲟⲥ** е **ⲃⲟⲗ**
 6 **ⲟⲩ** тетⲓⲙⲏⲧⲉ. еϥϩⲁⲛⲥεⲡⲥⲱ
ⲡⲏ̅ **ⲁⲉ** **ⲡⲥⲓ** пекⲥⲟⲏ̅ **ⲡ** **ϩⲓ** **εⲓⲱⲧ** **ⲏ̅**
ⲡⲱⲡ **ⲙⲁⲁⲥ** н пек'ϩⲏⲣⲉ⁴ е текⲱⲩⲉ
 ере **ⲏ̅** текⲥⲟⲩⲙⲉ ет **ⲡⲉⲙⲁⲕ**⁵ н тек
 ϩⲏⲣ⁶ ет **ⲡⲏⲧ** е **ⲟⲩⲧⲏ̅** еϥϩⲱ **ⲁⲙⲟⲥ**

Fol. 19 a

[ⲟⲩⲧⲉ̅]

¹ The text agrees with A F *καὶ τὰς ἐντολὰς αὐτοῦ φυλάξεσθε*.² The Coptic has no equivalent for *καὶ αὐτῷ προστεθήσεσθε* or for *καὶ αὐτῷ δουλουσετε* (A F).³ Some word like *εϥεμⲟⲥ* (= *ἀποθανεῖται*) has dropped out of the text.⁴ A mistake for **н**.⁵ *ἢ ἢ γυνὴ ἢ ἐν κόλπῳ σου*.⁶ 'Thy neighbour', *φίλος ἴσος τῆς ψυχῆς*.

[illegible]

- 20 ααβ' ететї є οτομεϋ • ατω πκα π
 πμε еѣотаαβ ап πне тїотоμεϋ •
 мїї пет моотт¹ еѣтааϥ αε пещαε
 мо² ет ρї некπολїс³ пѣотоμεϋ
 н еѣтааϥ π пете нѣ соотн αмоу⁴ ан
 же птї отлаос пток еѣотаαβ
 αε пхоєїс пеннотте • пне кпї
 се π отреїб ρї перωте π теѣма
- 21 αт • екет αε пре мнт π пеннма
 [н]ме пте пенѣрот • пеннма
 π текωше тї роεπε⁵ • нѣ отоμεϋ
- 22 αε пемто є βολ αε пхоєїс пеннот
 [те] ρї пма ет ѣнасотпѣ наϥ π
 [хї] пхоєїс пеннотте є тре тепеї
 калї αε пецран π ρнтѣ ететї
 наεне *(sic)* є пма ет αмаτ ппре
 мнт αε пенсото мїї пеннрп
 мїї пеннег • ατω пшрп αми
 се π некедоот нαε пенесоот
 ατω же кас екесбо є ρ ρоте ρн
 тѣ αε пхоєїс пеннотте ρї негo
- 23 от тнрот • ешωπε де терн отнот
 αмоот ατω нѣ нашхитот ан
 є пма ет αмаτ же пма отнот
 αмон ет ере пхоєїс пеннот
 те насотпѣ є тре ѣтаτ є пец
 ран αε пма ет αмаτ же α пхо
- 24 єїс пе[кн]отт[е сє]от є рок • екета

Fol. 20 b

[ΣΗ]

¹ A paraphrastic rendering of Πάν θνησιμαῖον οὐ φάγεσθε.

² τῷ παροίκῳ.

³ τῷ ἀλλοτρίῳ.

⁴ = ἐνιαυτόν κατ' ἐνιαυτόν.

⁵ The Coptic has no equivalent for the end of the verse,
 ἵνα μάθης, κ.т.λ.

- аѣ е ѡλ ρα ρομ̄п̄¹, аѡ екеѡӣ ѡ п
 ρομ̄п̄' ρ̄п̄ некѡӣх̄ н̄ѡ м̄ооше е ρ
 раї е п̄аа ет ере п̄хоеис пекноѡ
 25 те насотп̄ѣ · н̄ѡ † ѡ проμ̄п̄ ρα п̄
 ка п̄ м̄и ет ере текѡѡх̄н̄ наеpei
 ѡѡӣ е роѡт ех̄п̄ ρенерѡѡт · н̄ ех̄п̄
 ρенесѡѡт · ѡ ех̄п̄ ѡтнр̄п̄ · ѡ ех̄п̄
 ѡтсикера · ѡ ех̄п̄ п̄ка п̄ м̄и' ет е
 ре текѡѡх̄н̄ наеpeiѡѡӣ ероѡ²
 н̄ѣ ѡѡм̄ѣ ѡ п̄аа ет ѡѡаѡ ѡ пе м̄
 то е ѡλ ѡ п̄хоеис пекноѡте
 н̄ѡ еѡфране п̄тоκ м̄п̄ пекѡн̄
 26 ре · аѡ п̄летейтис ет ρ̄п̄ нек
 поλис ѡе м̄п̄ мерис ѡѡп̄ наѣ
 27 н̄ѡмак' ѡѡе κλнрос · м̄п̄п̄са
 ѡѡӣте п̄ роμ̄пе екеїне е ѡλ
 ѡ пре м̄нт тнр̄ѣ п̄ некѡенӣ
 ма п̄те роμ̄пе ет ѡѡаѡ н̄ѡ ка
 28 аѣ е ρраї ρ̄п̄ некпоλис · аѡ ѡнаѡӣ
 п̄си п̄летейтис е т̄ѡе ѡе м̄п̄ѣ
 мерис ѡѡе м̄п̄ѣ κλнрос пе
 маκ аѡ п̄просκλѡтѡс м̄п̄
 порѡанѡс м̄п̄ теχнра ет ρ̄п̄
 некпоλис п̄сеѡѡм̄ п̄сесей ѡе
 кас ере п̄хоеис пекноѡте
 [с]м̄ѡт е роκ ρ̄п̄ некρ̄ѡноѡте тн
 рѡт ет п̄нааѡ · ρ̄ӣп̄ саѡѡе н̄
 1 роμ̄пе екеїре п̄ ѡтκѡ е ѡλ ·
 2 аѡ таї те ѡе ѡ п̄простат̄ма

Char.

XV. 1

¹ i. e. copper. Gr. καὶ ἀποδώσῃ αὐτὰ ἀργυρίου.

² The text here agrees with AF *ἐπὶ βοῦσι ἢ ἐπὶ προβάτοις ἐπὶ οἰνῷ ἢ ἐπὶ σικερα ἢ ἐπὶ παντός σου εἰαν ἐπιθυμῇ ἢ ψυχῇ σου*. The word *σικερα* comes into Coptic from the Greek, whence it was borrowed from the Hebrew, שִׁכְרָה.

- [α] πκω ε βολ екеκω ε βολ απε
 τε οτнтак е роу ꝑ сгаї ниа [ꝑ ρομꝑт] Fol. 21 *a*
 еу е роу' α петριототωк [ατω πεк] [ζθ]
 сон ꝑне кшатꝑ же отта[шрое]
 [иш] ꝑ κω е βολ ρитꝑ пх[оеис πεκнот]
 3 те • пшαααо еке[шатꝑ α пете оти]
 [т]ак е роу • πεк[сон αе екекω пач]
 е βολ α пете от[нтак е роу αе и]
 4 пецшопе ꝑ ρнтꝑ [пет рѣρωρ]
αе е тѣе пѣї шаже еѣп[асиот е рок]
 ꝑси пхоеис πεκнот[те ραα пкар]
 ет ѣнатааѣ пак ρꝑ от [κληρος е т]
 \ 5 ре κκληρονομι αα[о]ѣ • [ρꝑ отсω]
 тαα αе ететꝑ шансω[тαα] [ꝑса пе]
 ρроот α пхоеис петꝑнот[те]
 е ρареρ ατω • еїре ꝑ пецентол[н]
 тнрот наї анок е †ρων ααααот
 6 е тоотꝑ αпоот • αе α пхоеис
 πεκнотте сиот е рок кат[α]
 ѳе ент аѣшаже немак • ατω е[ке]
 † ρα теиисе¹ ꝑ ρепреѳнос епа
 швот ꝑток αе ꝑпекш е ш[κ]
 е иисе • ατω екеѣ архων² ехαα
 отиинше ꝑ ρѳнос ꝑток αе
 7 ꝑне ѳѣ хоеис³ е шон • ере шан
 ота αе ρꝑ некпнот шопе
 рѣρωρ • ꝑ ρнтꝑ ρꝑ отѣї ꝑ нек
 полис • ραα пкар ет ере пхое[с]
 πεκнотте патааѣ п[ак ꝑне]
 кте пекрнт е βολ ααα[ѣ отαе]
 ꝑне крехп тоотꝑ е [пексон и]
 8 [пете рѣρ]ωρ • ρꝑ отων екеотων ꝑто Fol. 21 *b*
 [ѳ]

¹ καὶ δανιεῖς ἔθνεσιν.² καὶ ἄρξεις.³ σοῦ δὲ οὐκ ἄρξουσιν.

- 14 ջի օտ՝ էկե՛՛խ նաչ ա̄ քե օ̄ն]աջե նաչ
[ե ԲՕԼ ջի քեքսօօտ աօա [ե ԲՕԼ ջ]ա̄
քեքսօտ • աօա [ե ԲՕԼ ջա̄ տեղքրօտ¹]
կատա Թե և̄տ աչ[սևօտ Ե րօկ և̄խ]
և̄քօեյս քեկնօտ[տե էկե՛՛խ նաչ] •
- 15 աօա Եկերևևեք չ[Ե քեո և̄]
ջա̄ջալ և̄ ջի և̄կաջ և̄կ[և̄և աօա]
ա և̄քօեյս քեկնօտ[Ե օտև̄ Ե]
ԲՕԼ ջի և̄և ետ ա̄ևատ [Ե տե և̄ա]
ժե քջօն Ե տօտև̄ Ե տր [Ե կեյրե]
- 16 ա̄ և̄ի և̄աջե • Ելևանքօօ ճե
և̄կ չե և̄ քնա ր քեկԲՕԼ աև Ե ԲՕԼ
չե ա̄ևերև̄և աօա ա̄ևերե քեկ
- 17 և̄եյ չե շևօտև̄ ջա ջտև̄ • Եկե՛՛խ
ա̄ և̄ևկա և̄ օտօտև̄² և̄օ օտօտ[և̄]
ա̄ և̄լևաճե ջրև̄ քրօ և̄ր ջ[ա̄]
ջալ և̄կ և̄ա Եևեջ • աօա տեղա̄
ջալ Եկեյրե և̄ս կատա և̄ի սևօտ •
- 18 և̄ևե կտրե քջօն և̄ և̄օտ և̄ և̄աջ
րև̄ Ետևաճօն Ե ԲՕԼ ջտօտև̄
Ետօ և̄ րա̄ջե • չե և̄տաչ ր ջա̄ջալ
և̄կ և̄օ և̄րօև̄և և̄Թե³ և̄տև̄ [և̄]
քջօտր և̄ օտրա̄ Բեկե Ելջօտր տր
րօև̄և⁴ • աօա և̄քօեյս քեկնօտ
տե և̄սևօտ Ե րօկ ջի ջօն և̄և Ե
- 19 տ և̄ևատ • և̄րև̄ ա̄ և̄ևե և̄և Ետօտ]
և̄աքօօտ և̄կ ջի և̄եկեջ[օօտ]
աօա ջի և̄եքսօօտ • և̄ր[օօտ ճե]

¹ Wine-vat = *της ληνου* ; the usual reading is *ἀπὸ τοῦ οἴνου σου*.

² *τὸ ὀπήτιον*.

³ = *ὅτι*.

⁴ The order of this part of the verse is inverted. *չե և̄տաչ ր ջա̄ջալ և̄կ և̄օ և̄րօև̄և* = *ἐδούλευσεν σοι ἐξ ἔτη*, and *և̄Թե և̄տև̄ քջօտր և̄ օտրա̄[և̄]* Բեկե Ելջօտր տր րօև̄և = *ὅτι ἐφέτιον μισθὸν τοῦ μισθωτοῦ*. *տր րօև̄և* = *տրօև̄և*.

Fol. 22 b

[ob]

- [екетѣ]роот ѿ пхоѣис ꙗко пекноуте
 ꙗне кр̄ зѡѣ зѡ пекѣасе ꙗ шр̄п
 ѿ мисе • ато ꙗне крѡѡне ѿ п
 20 шр̄п ѿ мисе ꙗ некесоот • ал[ла]
 [екесо]мѣ ѿпе ѿто е бо ѿ ѿ
 [пхоѣис пекн]оуте ꙗн про[мпе]
 [ро]мпе зѡ п[ма] ет ѿнасотпѣ
 21 [на]ч ꙗси п[хоѣис пекн]оуте ꙗ
 [то]к мѣ на п[екне] • ешѡпе ѡ ере
 [от]ѡн зѡѡч ꙗ от[с]а ле пе
 [н от]ѡл[ле] пе н се лааѡ ꙗ ѡн
 22 [е]рѡот ꙗне каач ꙗѡсѣа ѿ пхоѣис пе
 [кнот]е • алла екесо[мѣ] зѡ
 некполѣс • ато пет ѡзѡ ет
 неман ꙗ пет тѣнот ете
 ото м зѡѡот зѡ наї ꙗѡ ꙗ от
 сѡс етотѡм ѿѡс н отѣ
 от' • песноч ѡ ꙗне котѡм
 ѿѡч екепартѣ еѡ ꙗка з ꙗ
 ѡ ꙗѡѡот • екедаре з пе
 Chap. XVI. 1 ѡт ꙗѡре ꙗ ере ѿ ꙗпаса
 ꙗ пхоѣис пекноуте ѡ зраї
 з ꙗ пеї ѡт ꙗѡре ꙗтѡнеї е
 [ѡ]л з ꙗ ꙗка ꙗ кне ꙗ ꙗн
 2 ꙗн¹ • екешѡѡт ѿ ꙗпаса ѿ пхо
 ѣис пекноуте е зенесоот мѣ
 зенероот зѡ ꙗма ет ере пхо
 [ѣис п]екноуте насотпѣ
 [на]ч е третѡт е пѣран ѿ
 Fol. 23 a 3 [ꙗма] ет ѿѡѡѡт • ꙗне котѡм [ѡ]
 [от] ѡѡ з ꙗ ꙗма ет ѿѡѡѡт сащꙗ ꙗѡот]

¹ Literally 'free' or 'for nothing', but the Greek has ἐξήλθες
 ἐξ Αἰγύπτου νικτός.

[illegible]

¹ καὶ ἐψήσεις καὶ ὀπτήσεις καὶ φάγη.

² So originally, but altered into *yai*.

^s Gr. ποιηθήσεται ψυχῇ.

Fol. 23 b

[сѧ]

- 9 ψυχῶν αὐτῶν¹· σαυτοῖς ἢ ἐβδό[μιας]
 ἐκεῖνον παρ' αὐτῶν ἐκπαῖς²
 αὐτῶν ἢ σαυ
 10 [τῆ] ἡ ἐβδόμιας [τῆ] ἡρε αὐτοῖς ἢ
 [ἐβδόμιας] [τῆ] ἡ ποτε κατὰ θε
 [τῆ] ἡ σοφίᾳ· πετρίδα
 [τῆ] ἡ σοφίᾳ ἐντ' αὐ
 [τῆ] ἡ [πρὸς] ἐκ πέντε
 11 [τε· αὐτῶ ἐκεῖ] φράσι αὐτο
 [εὐ] ἡ πρὸς ἐκ πέντε ἡτον
 [αὐτῶ πέντε] εὐ αὐτῶ τεκνέειρε πέν
 [ἐβδόμιας αὐτῶ] τ' ἐκ ἐβδόμιας αὐτῶ πέντε
 [εἰς τὴν ἐκ] ἡ πέντε αὐτῶ
 [πέντε] ἐκ πέντε ἡ πέντε
 [πέντε] ἡ τεκνέειρε ἐκ πέντε
 [πέντε] ἐκ ἐκ πέντε πέντε
 [πέντε] ἐκ πέντε ἐκ πέντε
 12 [πέντε] ἡ πέντε ἐκ πέντε· αὐτῶ ἐκ
 [πέντε] πέντε ἐκ πέντε ἡ πέντε
 [ἐκ] ἐκ πέντε ἡ πέντε· αὐτῶ ἐκ
 [ἐκ] ἐκ πέντε ἡ πέντε ἡ πέντε
 13 [τῆ] ἡ ἐκ πέντε αὐτῶ πέντε ἡ πέντε
 πέντε ἡ πέντε πέντε πέντε
 [ἐκ] ἐκ πέντε ἐκ πέντε ἡ πέντε
 [ἐκ] ἐκ πέντε ἐκ πέντε ἡ πέντε
 14 αὐτῶ ἐκ πέντε ἐκ πέντε
 ἡτον αὐτῶ πέντε αὐτῶ τεκ
 νέειρε πέντε ἐκ πέντε αὐτῶ
 [ἐκ] αὐτῶ πέντε ἐκ πέντε ἡ πέντε
 [ἐκ] αὐτῶ πέντε ἐκ πέντε ἡ πέντε

¹ An unusual form of the plural.² Three or four letters wanting.³ Ἐορτὴν σκηνῶν ποιήσεις.

- [illegible]

Fol. 24 a

[œ]

¹ γενήμασιν.

² ἐν τῇ ἑορτῇ τῶν ἑβδομάδων.

³ Thou shalt not set thy foot ; Gk. οὐκ ὀφθήσῃ.

⁴ One one ; Gr. ἑκαστος.

⁵ Literally, a 'rower' or 'oarsman'; Gr. γραμματοεισαγωγεῖς.

⁶ ΚΑΤΑΣΤΗΣΕΙΣ Α.Φ.

⁷ The ṛśme ṣaṇ has no equivalent in the Greek.

- ποορ • Ѡ нет нп тнрот е пвос
 мос Ѡ тпе • паї ете ѡп ιρωп
 4 е тѣннто¹ • аτω ꙗсетамоу е
 зотѣт емае аτω екшанге
 е рос еа пшаже шопе наме а
 теї воте шопе Ѡ теї зе зѡ пира
 5 нл' • екеине е во² ѡ прѡме ет ѡ
 маѡ Ѡ тесрме ет ѡмаѡ ꙗсе з
 ѡне е роот зѡ зенѡне ꙗсе
 6 моѡ • зѡ мѣтре снаѡ аτω зѡ ш
 мѣт Ѡ мѣтре магеѡмоѡ ꙗси
 пет отнамоотѣ ꙗне ѡмо
 7 отѡт Ѡ отамѣтре Ѡ отѡт • аτω з
 Ѡ ꙗмѣтре етесеѡп (sic) е ѡѡѣ
 Ѡ шорѠ емоотѣ • аτω тѡѡѡ
 ѡ ꙗлаос тнрѣ есеѡпне зѡ ѡѡѣ
 мѣꙗѡс • аτω екеѣѣ ѡ ꙗпопн
 8 рос е во² зѡ тетѣмѣнте • ере
 шан отшаже ае ꙗ ат ѡме ѡ[моѡѣ]
 [н]ак пара текѡме' зѡ тѣнт[е]
 отснѡѣ мѣ отснѡѣ • аτω зѡ
 тѣнте Ѡ отзѡп мѣ отзѡп² нѣ
 тѣнте Ѡ отамѣтла нѣ отла³ •
 Ѡ Ѡ тѣнте Ѡ отзѡѡѡ нѣ отзѡ
 ѡѡ⁴ • зеншаже Ѡ зѡп зѡ ꙗекпо
 лѣс екетѡотн нѣ ѡѡѡ е зѡѡ
 е ꙗѡ ет ере ꙗѡѡс ꙗекнѡт
 те ꙗсѡтнѣ ꙗѡ е тре тѡпе
 ꙗѡѡ ѡ ꙗѡ ꙗѡ ꙗѡ ꙗѡ ет ѡ
 9 маѡ⁵ • аτω екеѡѡ е ꙗѡѡ ꙗѡ

Fol. 25

[ѡѡ]

¹ ἃ οὐ προσέταξεν.² Between judgement and judgement, ἀνὰ μέσον κρίσις κρίσεως.³ ἀφ᾽ ἃς ἀφ᾽ ἡς.⁴ ἀντιλογία ἀντιλογίας.⁵ As in A F επικληθῆναι το ὄνομα αὐτου.

- λετεитис¹ ἢ ε ρατῆ. αε πεкритис
 петнащопе зп̄ незоот̄ ет α
αаѡ • аѡ етеротр̄т̄ п̄сетамоу
 10 еѡап • нѣ еіре ката потерсаѡ
 не етоѡнатаѡѡ е ρон зαε п̄аа
 епта п̄хоеис пекноѡте со
 тп̄ѣ е тре ѡтаѡ е п̄ѡѡран̄ п̄ зп̄
 тѣ² • аѡ екеѡареѡ еѡате е тре н
 еіре п̄ зѡѡ п̄аа • ката п̄сеѡ
 не α п̄ноѡѡс п̄аї етоѡнас
 11 αп̄т̄ѣ п̄ααаѡ • аѡ ката прап³
 етоѡнаѡѡѡ е ρон' екеаѡѣ п̄
 не краѡт̄н̄ е ѡѡл̄ α п̄ѡѡѡе
 етоѡнаѡѡѡ е ρон е ѡнаа
 12 ѡѡѡе е зѡѡтр̄ • п̄ѡѡѡѡ ѡе ет на
 еіре зп̄ ѡѡп̄т̄ѡсїѡнт̄⁴ е т̄αѡ сѡ
 т̄αѡ п̄са пот̄н̄н̄ • пет аѡе ρаѡѣ
 ет щѡѡѡѡ зαε прап̄ α п̄хоеис
 пекноѡте • ἢ πεкритис ет на
 [ѡ]ѡпе п̄ незоот̄ ет ααаѡ нѣ т̄αѡ
 [с]ѡт̄αѡ п̄сѡѡѡ • еѡѡѡѡ п̄сї п̄ѡ
 ѡѡ ет ααаѡ • аѡ екеѡѣ αѡп̄ѡ
 13 н̄н̄ѡс е ѡѡл̄ зαε п̄сран̄л̄ • п̄ѡѡѡс
 ѡе т̄н̄р̄ѣ еѡѡѡн̄сѡт̄αѡ ѡнаѡ зѡѡе
 14 нѣ т̄αѡ коѡѣ ѡе еѡѡѡѡѡѡ • еѡѡѡн̄
 ѡѡн̄ ѡе еѡѡѡн̄ е п̄ѡѡѡ п̄аї ет еѡе
 п̄хоеис пекноѡте наѡѡѡѡ п̄аѡ
зп̄ ѡѡѡн̄ѡѡѡѡѡѡ е тре ѡѡѡн̄
 ѡѡѡѡѡ αѡѡѡѡѡ⁵ • нѣ ѡѡѡѡ зп̄ ѡѡѡѡ
 аѡ нѣ ѡѡѡс е ѡѡѡѡѡѡ е ѡѡл̄

Fol. 25 b
[ОН]

¹ As in A F τοῖς ἱερεῖς τοὺς Λευίτας.

² See note 5, p. 53.

³ κατὰ τὸν νόμον καὶ κατὰ τὴν κρίσιν.

⁴ ἐν ὑπερφηφάνῳ.

⁵ καὶ κληρονομίης.

ΗΓΡΟΣ ΕΒΟΛΖΜΗΤΙΕΡΑΗΛΠΙΔΟΣ
ΕΤΗΡΡΕΥΑΝΣΩΤΜΥΝΑΡΖΟΙΣ
ΕΤΗΚΟΤΓΩΒΕΡΩΔΑΥΤΕ. ΕΚΟΥΑ
ΩΚΔΕΕΖΟΥΝΕΠΙΚΑΖΠΑΙΕΤΕΡΕ
ΧΩΕΙΣΤΕΚΝΟΥΤΕΝΑΤΑΔΥΝΑΤ
ΝΟΥΚΑΗΡΟΝΟΜΙΑΕΠΡΕΚΚΑΗ
ΟΝΟΜΙΑ. ΜΟΥΝΓΟΥΩΖΖΙΧΩΥ
ΑΥΩΝΓΧΟΟΣΧΕΤΝΑΕΙΝΕΕΡΟΛ
ΙΧΩΕΙΝΟΥΑΡΧΩΝΝΕΕΡΝΚΕ
ΕΘΝΟΣΕΤΖΝΠΑΚΩΤΕΖΝΟΥ
ΚΕ. ΚΩΖΙΧΩΚΕΟΥΑΡΧΩΝ
ΤΑΙΕΤΤΝΑΟΤΠΥΝΒΙΤΧΩΕΙ
ΤΕΚΝΟΥΤΕ. ΕΚΕΚΑΘΙΣΤΑΜΠΑΡ
ΧΩΝΕΖΡΑΙΕΧΩΚΕΒΟΛΖΝΝΕΚ
ΝΗΟΥΝΝΕΚΕΩΝΒΕΡΩΜΕΝΩ
ΟΕΒΟΛΕΧΩΚΧΕΜΠΕΚΕΟΡΑΝ
ΙΕ. ΧΕΝΥΝΑΤΑΨΟΝΔΥΑΝΝΖΕΝ
ΤΩΡ'ΟΥΔΕΝΥΝΑΚΤΟΑΝΜΠΑ
ΕΣΖΡΑΙΕΚΗΜΕ. ΧΕΚΑΣΕΝΝΕΥ
ΑΨΟΝΑΥΝΖΕΝΖΤΩΡ'ΠΧΟΙΣΑΕ
ΙΧΩΟΣΧΕΝΝΕΤΝΟΥΩΖΕΤΕΤΗ
ΥΤΝΕΚΤΕΤΗΟΥΤΝΟΝΕΠΑ
ΟΥΖΡΤΕΙΖΙΗΑΥΩΝΝΕΥΤΑΥ
ΙΜΕΝΑΥ'ΟΥΔΕΝΝΕΠΕΥΖΟΥ
ΙΒΕ. ΑΥΩΟΥΖΑΤΜΗΟΥΝΟΖ

- 15 ριχwei¹ ꙗ̑ отарχων ꙗ̑е ꙗ̑ ꙗ̑ ке
 ρеѡнос ет ρꙗ̑ па кѡте • ρꙗ̑ откѡ
 екенѡ ρиχων ꙗ̑ отарχων •
 паї ет ѿнасотнѣ ꙗ̑си пхоеис
 пекнотте • екенѡѡста² ꙗ̑ пар
 χων е ρраї е χѡн е ѡл ρꙗ̑ пек
 сннот ꙗ̑не кешꙗ̑се рѡѡе ꙗ̑ ѡѡ
 ѡе е ѡл е χѡн же ꙗ̑ пексон ан
 16 пе • же ꙗ̑натаѡѡ паѣ ан ꙗ̑ ρен
 ρтѡр • отѡе ꙗ̑накто ан ꙗ̑ ꙗ̑ла
 ос е ρраї е кѡѡе же кас енне ѣ
 таѡѡ паѣ ꙗ̑ ρенρтѡр • пхоеис ѡе
 аѣхоос же ꙗ̑ неѡꙗ̑ѡѡ ететн
 отꙗ̑ ектетнотꙗ̑ (*sic*) он е па
 17 ρот ρи теї ρин • аѡѡ ꙗ̑не ѣтаѡѡ
 сѡѡе паѣ • отѡе ꙗ̑не пѣρнт
 ѡѡѡе • отѡ отѡат ѡꙗ̑ отнотѡ •
 18 неѣтаѡѡѡ паѣ ѡѡѡе • аѡѡ еѣ
 ѡанρѡѡос еѡꙗ̑ теѣ архн • еѣе
 [с]ѡаи паѣ ꙗ̑ неї ѡетероноѡѡѡн
 еѡѡѡѡе ꙗ̑ тоотот ꙗ̑ ꙗ̑ѡн
 19 [н]ѡ ꙗ̑лѣтеитнс • ꙗ̑ѡѡѡѡ неѡѡѡ
 [а]ѡѡ ꙗ̑ѡѡ ꙗ̑ ρнтѣ ꙗ̑ неρѡѡт
 [тн]рот ꙗ̑ пѣѡнаѡ • же еѣсѡѡ
 ер ρѡте ρнтѣ ꙗ̑ пхоеис пекн[от]
 те е тре ѣρѡѡѡ е неї енѡлн тн
 20 рот ѡꙗ̑ неї ѡкаѡѡѡ е аѡѡ • [же]
 кас енне пѣρнт жеѡе еѡꙗ̑
 неѣсннот • аѡѡ же кас ен
 не ѣꙗ̑ ꙗ̑ѡл³ ꙗ̑ ꙗ̑енѡлн е от
 паѡ ѡ е ρѡѡѡ • же еѣѡѡ отнот

Fol. 26 α
[οθ]

¹ καταστήσω ἐπ' ἐμάντων. ρиχwei = ρиχѡї.

² καταστήσεις.

³ ἵνα μὴ παραβῇ.

Char.

XVIII. 1

п̄ отоешъ р̄п̄ теѣ архн̄ . п̄тоѣ
 ѿп̄ неѣшнре неѿаѣ р̄п̄ теѿн̄
 те ѿ п̄сранл̄ . : п̄не ѿер[ис]

- 1 отъе п̄не клнрос ѡѡпе п̄
 п̄отннѣ п̄ летеѣтнс ¹ п̄ѿ п̄с
 ранл̄ неѡтсѿа ² ѿ п̄хоѣс не
 петклнрос п̄тоот̄ не еѡт̄
 2 наѡтоѿѡт̄ . п̄не клнрос ѡе ѡ[ѡ]
 не наѣ . п̄ неѣсннот̄ п̄хоѣс
 п̄тоѣ не неѣклнрос кат̄
 3 ѡе ент̄ аѣѡѡс наѣ . аѡѡ п̄ѿ
 не пр̄ап̄ п̄ п̄отннѣ еѡнаѡ
 п̄ тоот̄ѣ ѿ п̄лаѡс п̄ тоот̄
 п̄ неѡ наѡѡѡт̄ п̄ неѡ от̄на
 ѡѡат̄ еѡѡѡпе от̄ѿѿѿе не
 ѿ еѡѡпе от̄ѡѡот̄ не еѣѣѣ ѿ
 [п̄]отннѣ ѿ неѡѡѡс п̄ѿ п̄ снат̄
 4 от̄ѡѡе п̄ѿ ѡе . аѡѡ напархн̄ п̄[пек]
 сѡѡ п̄ѿ пекнрп̄ п̄ѿ пекнѡѡ [п̄ѿ]
 напархн̄ п̄ п̄сорт̄ . п̄ неѡѡѡот̄
 5 еѡѡѡѡс наѣ . ѡе п̄тоѣ не п̄ѡѣ[сѡт̄]
 п̄ѣ п̄ѡ п̄хоѣс пекнѡѡте е ѡѡ[л̄ р̄п̄]
 неѡѡѡлн̄ тнрот̄ е тре ѡѡѡе р̄[ат̄ѣ]
 ѿне ѿѡѡ е ѡѡл̄ ѿ п̄хоѣс пек[нѡт̄]
 те е ѡѡѡѡѡ аѡѡ еѡѡѡт̄ р̄ѿ неѣ
 ран̄ . аѡѡ неѣ не ѡнре р̄п̄ п̄ѡнре
 ѿ п̄сранл̄ . п̄неѡѡѡот̄ тнрот̄ ³ .
 6 еѡѡѡѡ п̄лѡѡѡтнс ѡе еѣ ѡѡ ро[н̄]
 е ѡѡл̄ р̄п̄ ѡѡѣ п̄ неѡѡѡ полс̄

Fol. 26 b

[п̄]

¹ ἱερεῖσιν τοῖς Λευεῖταις; the Coptic has no equivalent for ὅλη φυλῇ Λευεῖ.

² καρτώματα.

³ There is no Greek for п̄неѡѡѡот̄ тнрот̄.

- ꙗ ꙗшнре тнрот ꙗ писранл е п[аа]
 ꙗтоу ет ѿнаѡоеѡле ероу ката
 ѡе ет ере теѿѿтхн ѡташо[т]
 7 2 ꙗ ꙗа ет ере пхоеис пекнот
 те насотпѣ • е тре ѿшꙗше 2 ꙗ
 пран ꙗ пхоеис пекнотте • ꙗ[е]
 ꙗ неѿспнот тнрот ꙗ летеѿтн[с]
 нет аде ратот ꙗ ꙗа ет ꙗаа
 8 ꙗпе ꙗто е ѡл ꙗ пхоеис • еѿе
 ѡѡ ꙗ ѡѡерис еспорх¹ ѡа
 ат ꙗпес² ѡкаас е 2 раї ката
 9 ꙗ ꙗпѿеѡт³ • еѿѡанѡн де
 е 2отн е пка2 паї ет ере пхо
 еис пекнотте натаас ꙗн
 ꙗне кѡѡ е еїре ката ꙗѡте
 10 ꙗ ꙗреѡнос ет ꙗаа • ꙗне 2ре
 ере еѿеѿ ерѡѡѡн е 2раї
 ꙗнтѣ еѿ2ѡнт ꙗ пекшнр[е]

[One leaf wanting]

- Chap. неѡпоѡеис ꙗ ꙗнеѿ • ѡѡ
 XIX. 1, 2 те ꙗ поѡеис • енепорѡт ꙗн
 е ѡл 2 ꙗ теѡте ꙗ пка2 паї е
 т ере пхоеис пекнотте п[ата]
 3 аѿ ꙗн • теѡ те2н⁴ ꙗн аѡ[ѡ]
 ꙗ еїре ꙗ ѡѡте ꙗто ꙗ ꙗ⁵
 ꙗ пекка2 • паї ет ере пхоеис
 пекнотте натошѣ ꙗн 2⁵
 еѡѡѡпе ꙗ ꙗ ꙗ пот ꙗ[ѡѡ]
 4 ѡн ꙗе еѿна2ѡтѣ • пет ꙗ[пот]

Fol. 27 a

[ꙗѡ]

¹ = μερίδα μεμερισμένην.

² One letter wanting, а (?).

³ A paraphrase of πλὴν τῆς πράξεως τῆς κατὰ πατρίαν.

⁴ στόχασαί σοι τὴν ὁδόν.

⁵ Two or three letters wanting.

21 βαλ + σο ερωϋ· ε + η οψυχην ρα οτ Fol. 28^b
 ψυχην· οτβαλ· ε πεια η οτβαλ· οτ [πε]
 οηρε ε πεια η οτοηρε· οτσιχ

[е пѣа ѿ отѣхъ · отѣрнѣ е пѣа ѿ
[отѣ]рнѣ: екушаѿ ѡмъ · ꙗко е ѡмъ

Chap.

XV. [е] п[о]лѣмоу е ѡишѫ ꙗко нехъже
 [отѣ] аѳω нꙋ наѳ ерето мп пет рї
 [ω]ωс̄ • аѳω отънише ерош е рокъ.
 [ипсе] к р̅ ρоте рнтоѳ е вољ же [пхо]
 [ε]тс пенкото шоп немакъ • пе и

2 т а҃ѣи҃тъ е ѿолъ ꙗꙋ пваго ꙗꙋ кнѧе . а҃ѣ
ѡ екшангоу е гоуи е поподемос
ере потниѣ † ꙗꙋпесотоу е гоуи

з є пласос · аѡ е҃сеша же немат · е҃с
жѡ ѿнос наѡ · же сѡтѣ перанл
пѡтѣ ететїнамооше ѿ по

от е рѡт ꙗ ꙗпетѣхѣот е ѡше
неѡт. ѡпр тре петѣ знт' штор
тр аѡ ѡпр тре ѡѡѡ ѡпр р
зоте знтот. аѡ ѡпр ѡѡѡ. ѡ

4 пр ѿтп' рѧ тетрн • же прѡеис
пе нетїи нѡте пет моуше рї
рн ѿѡтїи чнаѣ тоотїи нїен
тїи е мїше нїи нетїи хїеот нїна
рїи тнотїи • аѡ непраиїи

5 тѣс¹ еѡѡаѡе ѡп̑ п̑лаос̑. еѡѡ
 ѡѡ[ос̑ ѡ]е нѡѡ пѣ прѡѡе. ент̑ ас̑
 [кѡт̑ п̑] от̑неі п̑ в̑р̑ре аѡѡ ееп̑ ѡ̑

² [α]εικ' ε βολ μαρεψμοουε

3  є драї є печнеи ѿпр тре сѣ

¹ οἱ γραμματεῖς.

² Four letters wanting.

³ Five or six letters wanting. Several letters on the left-hand side of the page have been retouched by a later hand, in a paler ink.

- [мoорт є] ππολεμoс. π̄те кє р̄мє
 6 [ає]к єбoл̄. а̄т̄ω н̄мє пє пр̄м̄є
 [є пє нт]а̄ѣт̄ωсє π̄ oт̄м̄а π̄ єлo[o]лє]

[Three leaves wanting]

Chap.

Fol. 29 a XXII. 3

ѣт̄

- [а]ѣс̄ωр̄м̄ т̄н̄р̄ π̄ тoт̄ѣ̄. м̄пек
 [с]он̄ π̄ нєт̄ н̄ас̄ωр̄м̄ π̄ тoт̄ѣ̄ а̄т̄ω
 [н̄]т̄ р̄є є рoот̄ π̄нє к̄м̄oш̄є єк̄аа̄т̄.
 4 [π̄]нє к̄ н̄а̄т̄ є п̄є̄т̄ω м̄ пексон̄ н̄ п̄єѣ
 [м̄]ас̄є є а̄ѣр̄є. р̄π̄ т̄є р̄н̄ π̄т̄ oб̄ш̄к̄ є р̄[o]
 [o]т̄. а̄л̄л̄а єк̄є† тoт̄к̄ н̄м̄м̄а̄ѣ π̄т̄
 5 [т̄]oт̄н̄oот̄сє. π̄нє с̄к̄єт̄н̄ є п̄а пр̄o
 [o]т̄т̄' п̄є ш̄ωп̄є р̄н̄π̄ с̄р̄м̄є. oт̄д̄є
 [π̄]нє рoот̄т̄' † р̄н̄ωѣ̄ м̄ пр̄ѣс̄ω π̄с̄р̄н̄
 [м̄]є¹. ж̄є oт̄ѣoт̄є п̄є м̄ п̄жoєт̄с̄ п̄є
 [к̄]нoт̄т̄є п̄є oт̄он̄ н̄м̄ єѣр̄є
 6 є н̄а̄т̄. ек̄ш̄ан̄є̄ д̄є єх̄π̄ oт̄м̄а̄р̄'
 π̄ р̄ал̄нт̄ єѣр̄н̄ р̄н̄ м̄м̄oк̄' р̄н̄ т̄єр̄н̄
 π̄ р̄н̄π̄ ш̄н̄н̄ н̄м̄ π̄ р̄н̄π̄ п̄к̄а̄р̄
 π̄ р̄єн̄м̄а̄р̄ π̄ р̄єн̄сoот̄р̄є. а̄т̄ω єр̄є
 [т̄]м̄а̄а̄т̄ ѣал̄п̄є̄² р̄н̄π̄ н̄єс̄м̄а̄р̄ π̄
 [р̄]н̄π̄ π̄сoот̄р̄є. π̄нє к̄х̄и π̄ т̄м̄а
 7 [а]т̄ м̄π̄ π̄ш̄н̄р̄є. а̄л̄л̄а р̄π̄ oт̄к̄ω
 [є бoл̄] єк̄єк̄ω є бoл̄ π̄ т̄м̄а̄а̄т̄ н̄єс̄
 [ш̄]н̄н̄р̄є д̄є єк̄єх̄т̄oт̄ н̄а̄к̄ ж̄є к̄а[с̄]
 єр̄є п̄єт̄ н̄а̄н̄oт̄ѣ̄ ш̄ωп̄є м̄м̄oк̄.
 [єк̄єє̄р̄є] π̄ р̄єн̄рoот̄ єн̄а̄ш̄ωoт̄.
 8 [є]к̄ш̄ан̄к̄ωт̄ д̄є π̄ oт̄н̄є̄ π̄ ѣр̄р̄є
 [є]к̄єк̄тo п̄λ̄ωѣ̄ш̄ π̄ т̄єѣж̄єн̄єп̄ωр̄³
 [ж̄]є π̄н̄є oт̄м̄oт̄ ш̄ωп̄є р̄м̄ п̄єк̄
 [н̄]є̄ єр̄є ш̄ан̄ п̄єт̄ н̄а̄р̄є р̄є є бoл̄


¹ 'Apparel of a woman' = στολήν.

² ἡ μήτηρ θάλλη.

³ 'Thou shalt surround with a protecting wall thy roof' = καὶ ποιήσεις στεφάνην τῷ δώματί σου.

- 9 $\bar{\pi}\rho\eta\tau\bar{\eta}$: $\bar{\pi}\eta\epsilon$ $\kappa\chi\omicron$ $\bar{\pi}$ $\pi\epsilon\kappa\epsilon\alpha$ $\bar{\pi}$ ϵ
 $[\lambda]\omicron\omicron\lambda\epsilon$ $\rho\bar{\eta}$ ¹ $\sigma\rho\omicron\sigma$ $\chi\epsilon$ ² $\bar{\pi}\eta\epsilon$ $\pi\tau\epsilon\eta$
 $[\eta\eta]\epsilon\alpha$ $\chi\omega\rho\bar{\alpha}$ · $\alpha\tau\omega$ $\pi\epsilon$ $\sigma\rho\omicron\sigma$ $\epsilon\tau$ $\bar{\kappa}$
 $[\mu\alpha\chi\omicron]\tau$ $\bar{\mu}\bar{\epsilon}$ $\pi\tau\epsilon\eta\pi\eta\epsilon\alpha$ $\bar{\alpha}$ $\pi\epsilon\kappa$ $\epsilon\alpha$
- 10 $\bar{\alpha}$ $\pi\epsilon\kappa$ $\epsilon\alpha$ (*sic*) $\bar{\pi}$ $\epsilon\lambda\omicron\omicron\lambda\epsilon$ · $\bar{\pi}\eta\epsilon$ $\kappa\epsilon\kappa\alpha$ [$\bar{\iota}$] Fol. 29^b
 $\bar{\pi}$ $\omicron\tau\epsilon\alpha\varsigma\epsilon$ η $\epsilon\tau\epsilon\iota\omega$ $\rho\bar{\iota}$ $\omicron\tau\eta\alpha\rho\bar{\eta}$ $\rho\bar{\iota}$ [$\omicron\sigma$] $\tau\bar{\eta}$
 11 $\sigma\omicron\pi$ · $\bar{\pi}\eta\epsilon$ $\kappa\tau$ $\rho\bar{\eta}\varsigma\omega$ $\epsilon\tau\varsigma\eta\tau\tau$ ³ $\rho\bar{\iota}$ [$\omega\omega\kappa$]
 $\omicron\sigma\varsigma\omicron\rho\tau$ $\bar{\mu}\bar{\pi}$ $\omicron\tau\bar{\pi}$ $\epsilon\gamma\alpha\alpha\tau$ $\epsilon\tau\tau\alpha$ [λ]⁴
 12 $\rho\bar{\iota}$ $\omicron\sigma\varsigma\omicron\pi$ · $\epsilon\kappa\epsilon\kappa\omega$ $\bar{\pi}$ $\rho\epsilon\eta\lambda\omicron\omicron\sigma\tau$ [ϵ $\rho\bar{\iota}$]
 $\pi\epsilon\tau\tau\omicron\sigma\tau$ $\bar{\pi}\varsigma\alpha$ $\bar{\pi}$ $\bar{\pi}\tau\omega\tau\epsilon$ $\bar{\pi}$ $\pi\epsilon$ [κ]
 $\rho\omicron\epsilon\iota\tau\epsilon$ $\epsilon\tau$ $\bar{\kappa}\eta\alpha\tau\alpha\alpha\tau$ $\rho\bar{\iota}\omega\omega\kappa$ ·
- 13 $\tau\epsilon\bar{\rho}\epsilon$ $\psi\alpha\eta$ $\omicron\tau\alpha$ $\chi\epsilon$ $\chi\bar{\iota}$ $\bar{\pi}$ $\omicron\sigma\varsigma\bar{\rho}\iota\mu\epsilon$ η [$\tau\bar{\eta}$]
 $\psi\omega\pi\epsilon$ $\pi\epsilon\mu\alpha\varsigma$ $\alpha\tau\omega$ $\eta\tau\bar{\eta}\mu\epsilon\sigma\tau\omega\varsigma$ · [$\eta\tau\bar{\eta}$]
 14 $\tau\eta\sigma$ $\rho\epsilon\eta\psi\alpha\chi\epsilon$ $\bar{\pi}$ $\lambda\omicron\epsilon\iota\varsigma\epsilon$ ϵ $\rho\omicron\sigma\eta$ [ϵ $\rho\omicron\sigma$]
 $\eta\tau\bar{\eta}$ ϵ $\bar{\rho}$ $\omicron\tau\eta\alpha\eta$ $\epsilon\tau\tau\omicron\sigma\tau$ $\bar{\pi}\varsigma\omega\varsigma$ $\epsilon\tau$ [$\chi\omega$]
 $\bar{\alpha}\mu\omicron\varsigma$ $\chi\epsilon$ $\tau\epsilon\bar{\iota}$ $\varsigma\bar{\rho}\iota\mu\epsilon$ $\alpha\bar{\iota}\chi\iota\tau\bar{\epsilon}$ ϵ ρ [ϵ ϵ ρ]
 $\omicron\varsigma$ $\pi\epsilon\mu\alpha\varsigma$ $\bar{\pi}$ $\tau\epsilon\bar{\rho}$ $\bar{\iota}\tau$ $\pi\alpha$ [\omicron] $\omicron\tau\omicron\epsilon\iota$ $\sigma\epsilon$
 ϵ $\rho\omicron\sigma$ $\bar{\alpha}\bar{\pi}$ $\bar{\iota}\rho\epsilon$ ϵ $\tau\epsilon\varsigma\bar{\mu}\bar{\pi}\tau\bar{\rho}\omicron\sigma\tau$ [$\eta\epsilon$]
- 15 $\rho\bar{\iota}\omega\omega\varsigma$ · $\alpha\tau\omega$ $\pi\epsilon\bar{\iota}\omega\tau$ ' $\bar{\pi}$ $\tau\psi\epsilon\epsilon\bar{\rho}\epsilon$
 $\psi\eta\eta\epsilon$ ' $\bar{\mu}\bar{\pi}$ $\tau\epsilon\varsigma\bar{\mu}\alpha\alpha\tau$ $\epsilon\tau\epsilon\chi\bar{\iota}$ $\bar{\alpha}$ π [$\epsilon\varsigma$]
 $\mu\omicron\tau$ ' $\bar{\pi}$ $\tau\bar{\mu}\bar{\pi}\tau\bar{\rho}\omicron\sigma\tau\eta\epsilon$ $\bar{\pi}$ $\tau\psi\epsilon\epsilon$ [$\rho\epsilon$]
 $\psi\eta\eta\epsilon$ $\bar{\pi}\varsigma\epsilon$ $\omicron\tau\omicron\eta\alpha\rho\bar{\eta}$ ϵ $\bar{\nu}\omicron\lambda$ $\bar{\pi}$ $\eta\alpha$ [ρ]
- 16 $\rho\bar{\eta}$ $\bar{\pi}\eta\omicron\sigma$ $\rho\bar{\eta}$ $\bar{\alpha}$ $\epsilon\alpha$ $\bar{\pi}$ $\varsigma\omega\omicron\tau\rho$ ⁵· $\alpha\tau\omega$
 $\epsilon\bar{\rho}\epsilon$ $\pi\epsilon\bar{\iota}\omega\tau$ ' $\bar{\pi}$ $\tau\psi\epsilon\epsilon\bar{\rho}\epsilon$ $\psi\eta\eta\epsilon$ ' χ [ω $\bar{\alpha}\bar{\mu}\bar{\iota}$]
 $\omicron\varsigma$ $\bar{\pi}$ $\eta\alpha\rho\bar{\rho}\bar{\eta}$ $\bar{\pi}$ $\eta\omicron\sigma$ · $\chi\epsilon$ $\tau\alpha$ $\psi\epsilon\epsilon\bar{\rho}$ [ϵ $\psi\eta\eta\epsilon$]
 $\tau\alpha\bar{\iota}$ $\alpha\bar{\iota}\tau\alpha\alpha\varsigma$ $\bar{\alpha}$ $\pi\epsilon\bar{\iota}$ $\rho\omega\mu\epsilon$ $\bar{\pi}$ $\varsigma\bar{\rho}\iota\mu\epsilon$
- 17 $\alpha\tau\omega$ $\bar{\pi}$ $\tau\epsilon\bar{\rho}\epsilon$ $\tau\bar{\eta}\mu\epsilon\sigma\tau\omega\varsigma$ · $\tau\epsilon\eta\omicron$ [σ $\chi\epsilon$]
 $\tau\bar{\eta}\tau\omega\sigma\epsilon$ ϵ $\rho\omicron\sigma$ $\bar{\pi}$ $\rho\epsilon\eta\psi\alpha\chi\epsilon$ $\bar{\pi}$ $\lambda\omicron\epsilon$ [$\bar{\iota}\varsigma\epsilon$]
 $\epsilon\tau$ [$\chi\omega$ $\bar{\alpha}\bar{\mu}\bar{\iota}\omicron\varsigma$ $\chi\epsilon$ $\bar{\alpha}\bar{\pi}$ $\bar{\iota}\rho\epsilon$ ϵ $\tau\bar{\mu}\bar{\pi}\tau$] $\rho\bar{\omicron}$

¹ After $\rho\bar{\eta}$ $\sigma\epsilon$ is written and erased.² Above $\chi\epsilon$ is added in blacker ink $\alpha\bar{\iota}\alpha\eta$ for $\alpha\bar{\iota}\omicron\tau\eta\alpha\eta$ ($\delta\acute{\iota}\phi\omicron\rho\omicron\nu$).³ $\kappa\acute{\iota}\beta\delta\eta\lambda\omicron\nu$.⁴ Space for two letters at least.⁵ Place of gathering together; Gr. $\epsilon\pi\acute{\iota}$ $\tau\eta\eta$ $\pi\acute{\upsilon}\lambda\eta\eta$.

- отне ꙗ текшеере мѣнос • еис
 наї се не несѣот' ¹ ꙗ та шеере ꙗ
 тѣпѣтроотне • аѡ етеѣлꙗ ꙗ  ²
 е ѡл рꙗ он ꙗ ꙗнос ꙗте пѣч[полѣс] •
 18 аѡ ере ꙗнос мѣ тполѣс ет [мѣнос ет]
 хꙗ мѣ прѡмѣ ет мѣнос ꙗсе ꙗ[сѡ] ³
 19 наѣ ꙗсѣнохѣ е ѡл ꙗ отосе [н шот]
 ꙗсѣлос ⁴ ꙗсѣтаѣ мѣ пѣѡт' ꙗ тше
 ере шнѣ • хе отран еѣроот аѣсо
 рѣ ꙗса отпарѡенос ꙗте пѣранл
 аѡ есѣрсѣмѣ наѣ нѣ тѣ е шно
 20 тѣ е ѡл мѣ пѣѣотѡѣш тнрѣ • ешѡ
 пе хе пѣ шѡхе еѣшѡн ꙗ мѣ ꙗсе
 тѣ рѣ е тѣпѣтроотне ꙗ тшеере
 21 шнѣ • етеп тшеере шнѣ' е ѡл
 ер ꙗ про мѣ пнеꙗ мѣ пѣсѣѡт' аѡ
 етеѣт ѡне е рѡс рꙗ рѣѡне ꙗси
 ꙗрѡмѣ ꙗ тѣспѡлѣс ꙗсѣмѡотѣ
 хе асѣре ꙗ отѣпѣтаѡнт' рꙗ ꙗ
 шнре мѣ пѣранл • е тре сѣре ꙗ от
 порнѣ рꙗ пнеꙗ мѣ пѣсѣѡт' аѡ
 енеѣт мѣ ꙗпоннрос е ѡл рꙗ те
 22 тѣмѣнте : етшѡнтаѣ отрѡ
 мѣ хе еѣꙗнѡтѣ мꙗ отѣрсѣмѣ ет ѣ
 отнѣ мꙗ пѣсѣѣтѣ етѣтѣ е мѡотѡт
 рꙗ отѣоп' ꙗрѡмѣ ет ꙗнѡтѣ
 мꙗ тѣрсѣмѣ • аѡ он тне сѣмѣ
 нѣ еꙗ мѣ ꙗпоннрос е ѡл рꙗ те

Fol. 30 a

[ѣ]

¹ несѣот' ꙗ та шеере ꙗ тѣпѣтроотне = τὰ παρθένια.² Two or three letters wanting; Gr. τὸ ἰμάτιον.³ παιδεύουσιν αὐτόν.⁴ ἑκατὸν σίκλους, 𐤇𐤒𐤕 𐤍𐤏𐤕 'a hundred [pieces of] silver'.

сѣлос = 𐤇𐤒𐤕.

- 23 тїи́нте: есшаншопе де ꙗ
отшеере шни' ꙗ парѣенос ес
ашп тоотѣ ꙗ гаї¹ аш ꙗте от
р[ω]ме де е рос рꙗ тполіс нꙗꙗ
24 н[от]ꙗ нꙗꙗас • ететїейтот
е р[оот] ꙗ песнат ер ꙗ тпꙗлн нꙗ
п[олі]с • аш етегї ѡне е роот рꙗ
гепѡне ꙗсеѡоттот тше
ере ѡен шни же ѡп схишкан'
е ѡл рꙗ тполіс • прѡме де же
же *(sic)* асѣѣѣ е ѡме ꙗ петгїтотѡ
аш енегї ꙗ понрос е ѡл
25 рꙗ тетїи́нте • ере шан отрѡме Fol. 80 b
де ѡн тшеере шни рꙗ тсѡше те н [ѣс]
т ашп тоотѣ аш нꙗѣтѣ ꙗ
наг нꙗꙗнотꙗ нꙗꙗас ететн е
ѡотот' ꙗ прѡме ѡат'аа еп
26 таѣꙗнотꙗ нꙗꙗас • аш тше
ере шни ꙗне тꙗꙗ лаат нас ѡп
ноѣ ѡѡот ѡ е готн е рос же
ꙗ песѡот' ꙗ отрѡме еѣнатѡ
отн еѡн пет гїтотѡ • нꙗꙗѡ
тꙗ ꙗтеѣѣѣхн • таї те ѡе еїта
27 ѣѡѡ шѡпе • же ꙗтаѣде е рос
рꙗ тсѡше • аш тшеере шни
асѡш е ѡл те нташп тоотѣ
ѡп ѣде де е пет ꙗѡнѡеї е рос •
28 ере шан ѡа де ѡн отшеере шни
ꙗ парѣенос ѡп отшп тоотѣ
аш нꙗѣтѣ ꙗнаг нꙗꙗнотꙗ
нꙗꙗас ꙗсетагѡѣ *(sic)* • прѡме еп
29 т аѣꙗнотꙗ нꙗꙗас • еѣеѣ ꙗ пїѡт

¹ μεμνηστευμένη ἀνδρί.

- ꙗ тѣере ѡнѣ ꙗѣѡт ꙗсѣте
 ере ꙗ рѣт'¹· аѡ есерѣѣ ꙗѣ е ѡл
 же аѣѡѣѣѡс ꙗѣ тѣ еѡнѡтѣ [е ѡл]
 30 а ꙗѣѡѣѣѡ тѣрѣ: ꙗѣ [рѡ]
 ѣ ѡ ꙗѣѣ а ꙗѣт' рѣтѡ[ѡѣ ꙗ]
 а ꙗѣѣѡт'²· аѡ ꙗѣ ѣѡ[р]ѣ
 Chap. XXIII. 1 а ꙗѣрѣѡ а ꙗѣѣѡт'· ꙗѣ рѡ]
 ѣ еѣѡѡѡ' аѡ еѣѡѡѡ' е ѡл'
 ѡѡ е рѡтѣ е тѣ[ѡ]ѡѡ а ꙗѣ
 2 еѣ· ꙗѣ е ѡл рѣ ꙗѣ ꙗѣѡ ѡѡ'
 3 е рѡтѣ е тѣѡѡѡ а ꙗѣѣѣ³· ꙗ
 не аѣѣѡѡѡѡ аѡ ѡѡѡѡѡѡѡѡ
 ѡѡ' е рѡтѣ е тѣѡѡѡѡ а ꙗѣ ꙗѣѣѣ
 ѡѡ тѣѣѣ ѡѡѡѡѡѡѡ ꙗ ѣѣѣ аѡ
 4 ѡ ѡѡ еѣѣ· е ѡл же аѣѡѣѣ е ѡл
 рѣт' тѡѡтѡ ꙗѣ рѣѣѣѣ ꙗѣ ѡѡ
 ѡѡѡѡ е тѣ рѣѣ етѣѡѡѡѡ е ѡл
 рѣ ꙗѣѣ· аѡ же аѡѡѡѣ ѡѡ
 рѣѣ'⁴ ꙗѣѣ ꙗ ѡѡ· ꙗѣѡл рѣ
 тѣѣѡѡѡѡѡ ꙗ тѣѣѣ⁵ е тѣ ѣ
 5 еѣѡѡѡѡ· аѡ аѣ ѣѣѣѣ ꙗѣ
 ꙗѣѣѣ ꙗѣѡѡѡѡ е ѣѡѡ ꙗ
 ѣ ѡѡѡѣѣ· аѡ ꙗѣѣѣ ꙗѣѡѡѡѡ
 тѣ аѣѣѣ ꙗѣѣѡѡ е рѣѣѣѡѡ е ѡл
 же а ꙗѣѣѣ ꙗѣѡѡѡѡ ѣѣѣѣ
 6 ꙗѣ ꙗѣ ѡѡ ꙗѣѣ ꙗ ѣѣѣѣ

Fol. 31 a

[47]

¹ 𐩤𐩣𐩪𐩠 𐩠𐩪𐩠𐩪 'fifty pieces of silver', πεντήκοντα δίδραχμα. The Coptic word here used сѣѣѣѣ = στατήρ.

² Wife of his neighbour or of his father. Gr. τὴν γυναῖκα τοῦ πατρὸς αὐτοῦ.

³ οὐκ εἰσελευσεται ἐκ πόρνης εἰς ἐκκλησίαν κῶ; see the note to verse 2 in Swete (vol. i, p. 389). This verse is omitted in most of the Greek texts.

⁴ Βαλαάμ.

⁵ The Greek texts omit 'of Syria'.

- κε¹ neroot aτω eφo π ποcpe
 πατ π neroot тнpoт цa eпeρ.
 7 oтiδoтaαioc πne κboтc̄ xe пe
 κcoп пe oтpαē π κнee πne κ[h̄]
 oтc̄ xe aκp̄ pαē π coeile ραē пeч
 8 каρ. ρeпцнpe eтцaпxпooт παт
 ρπ тeeρ цooтe π тeneα eтeбω[κ]
 e ρoтн e тeκнλнcтa αē пxoec.
 9 екцaпhωκ' xe e бoλ ep π пeкxи
 xeoт e мццe пeeαт. eкeρape[ρ]
 e poк e цaxe нee αē пoпнpoн.
 10 eцωпe oтπ oтpωee пeeακ
 eпc̄ тb̄hн̄т aп e пeчxωραē π тxωpρ
 eцe cω пca бoλ п тпapeмбoλн. нc̄
 11 тeē p̄ пe e ρoтн. aτω ραē ппaт π
 poтpe eцeжeкeα пeчcωαα π oт
 мooт aτω пpи eцпpωтπ eц[e]
 12 бoκ e ρoтн e тпapeмбoλн. [aτω
 ep e oтeα [н] цωпe пaк' пбoλ' π
 тпapeмбoλн. aτω eкeбωκ' e
 13 бoλ' e пee eт αeαт]² πтe oтцмooт
 цωпe ριxπ тeκнcωпн³ eт мop
 αeαoк aτω ек'цaпpαeooс ρи
 бoλ' eкeщпke π ρнтē нт̄ пπc̄
 каρ e ρpaї нт̄ ρωbē πтeкacцн
 14 мooтпн⁴ ρpaї π ρнтē. e бoλ xe
 пxoec пeкнooтte eцпacemпe
 ρπ тeκ'пapeмбoλн e тpe ц
 ρapeρ e poк aτω e тpe цт̄ αē пeк

Fol. 31 b

[CH]

¹ οὐ προσαγορεύσεις εἰρηνικά.

² The words within brackets (aτω ... αeαт) represent και τοπος εσται σοι εξω της παρεμβολης και εξελευση εκει εξω B A F.

³ ἐπὶ τῆς ζώνης σου.

⁴ τὴν ἀσχημοσύνην σου.

- 21 е рѡѣ еклнрономѣ ꙗѣѡѣ • е[кшан]¹
 е рнт' де ꙗ отернт' ꙗ пхоѣс пе
 кнотте ꙗне кѡсѣ е тааѣ • же рꙗ
 отротрт' пхоѣс пекнотте на
- 22 ретрт' некѣѣнотте тнрот² • еѣ
 ѣон отн отнѡѣ наѡѡпе рѣх[ꙗ]
- 23 нет ннот е ѡѡ рꙗ некспотот³ •
 рарер е рѡот е тре каат ꙗ песѣот'
 ент авернт ꙗ пхоѣс пекнот
 те • пѡаже ентактатѡѣ рꙗ тек
- 24 тапро • екшанѣѡк' де еротн
 е пѣѡре ꙗ пет' рѣтѡѡн' ене
 снѣ рѣѣ ꙗнексѣх нѣ отѡѣ нѣ
 тѣ хѣ орѣ де е пѣѡре ꙗ пет рѣѡ
- 25 ѡк' ек шанѣѡк де еротн е пѣѡ
 ꙗ ѣѡѡѣ ꙗ пет рѣтѡѡн ене
 отѣѣ ѣѡѡѣ пет ере текѡѡхн
 наѣшѡѡѣѣ есѣ нѣ тѣ хѡѡѣ
- Chap. XXIV. 1 де ернаат ꙗтан • ере шан ѡѡа де
 хѣ ꙗ отсѣѣѣ нѣѡѡѡр пѣѣѣс • аѡѡ
 ес шан тѣ ѡ ꙗрѣс ꙗпе ѣѣѡѣ е ѡѡѡ
 же аѣѡн отрѡѣ енеѡѡѣ' рѣѡѡс еѣ
 ерѡѣ нас ꙗ отѡѡѡѣ ꙗ тѡѡѣѡ нѣ
 тааѣ е рѣѡѣ е тѡѡѣ нѣѡѡѡс е ѡѡѡ
- 2 рѣ пѣѣнеѣ • аѡѡ есшанѣѡк' нѣѡѡѡ
 3 ѡс ѣꙗ не рѡѣ • ꙗте пне ѣѡр снѡѡ
 ѣѣѡѡс • аѡѡ нѣѣрѡѣ нас ꙗ отѡѡ
 ѡѣѣ ꙗ тѡѡѣѡ нѣѡѡѡѣ' е рѣѡѣ етѡѡѣ [P]

Fol. 32b

¹ 'Εάν δὲ εὗξῃ.² 'The Lord thy God shall certainly inquire into all thy works.' There is no equivalent here for εἰάν δὲ μὴ θέλῃς εὗξασθαι.³ 'Let there be therefore no sin on that which cometh forth from thy lips.'

- [illegible]

¹ Μαριάμ.

² 'Immediately'; Gr. αὐθημερόν.

⁹ καὶ ἔσται ἐν σοί.

⁴ As in A F και ουκ ενεχυρας ιματιον χηρας.

Fol. 33^b[p⁶]

- 18 аѡ екер пееете же неко ꙗ̑ рѣ
 рал' пе рꙗ̑ пкар ꙗ̑нне. аѡ а
 пхоис пеннотте сотѣ' е ѡл'
 рѣ пма ет ѡмаѡ. еѡе паї се
 анок' ѡрон е тоотѣ' е тре кеі
 19 ре ѡ пеї шаже: екшанѡрѣ де
 ѡ пенѡрѣ рꙗ̑ тѡше ꙗ̑ р̄ пѡѡѡ
 ꙗ̑ отѡпаѡ рꙗ̑ тѡше. ꙗ̑не кно
 тѣ' е ѡтѣ' алла енекаѡ е парот
 ѡ фнке¹ ꙗ̑ непроснѡтос
 ꙗ̑ порфанос ꙗ̑ теѡнра. же
 нас еѡеѡт е рок' ꙗ̑ пхоис
 пеннотте рꙗ̑ некрѡноте
 20 тирот². екшанѣ де екпакотѣ
 ѡ пекма ꙗ̑ ѡеѡт' ꙗ̑не кнотѣ'
 е парот есрѣт' ꙗ̑ ꙗ̑ѡѡп' алла
 ене каѡ ѡ непроснѡтос
 ꙗ̑ порфанос ꙗ̑ теѡнра.
 аѡ екер пееете же неко ꙗ̑
 рѣрал' пе рꙗ̑ пкар ꙗ̑нне.
 е тѡе паї се анок' ѡрон е то
 отѣ' е тре кеіре ѡ пеї шаже.
 21 екшанѡѡле де ѡ пекма
 ꙗ̑ еѡѡле. ꙗ̑не кнотѣ' е па
 рот есрат' алла ꙗ̑ѡѡп' еѡе
 ѡѡпе ꙗ̑ пе[пр]оснѡтос ꙗ̑
 22 порфанос ꙗ̑ теѡнра. аѡ
 екер пееете же неко ꙗ̑ рѣ
 рал' пе рꙗ̑ пкар ꙗ̑нне. е тѡе
 паї се анок' ѡрон е тоотѣ'
 е тре кеіре ѡ пеї шаже: ере
 XXV. 1 ѡпакотѡѡ де ѡѡпе ꙗ̑ теѡн

Char.

XXV. 1

¹ There is no Greek for фнке.² The Coptic omits 'of thy hands'.

- те ꙗ̑ ренрѡмѣ ꙗ̑сеѣ е̑ хѣ рѧп' аѡѡ ꙗ̑ Fol. 34 a
сеѣрѧп' е̑ роот ꙗ̑сетѣѧѣ е̑ пасе [рѣ]
- 2 ѡнс ꙗ̑п̑ ꙗ̑ѧк'ѧѡс ꙗ̑сетѣѧѣѡѡ · аѡѡ
еѡѡпе ꙗ̑сеѣнс ꙗ̑п̑ѡ ꙗ̑ ренсн
ѡѡ екеѡѡсѡѡ' е̑ рѣѣ ꙗ̑пе ꙗ̑то е̑
ѡѡ ꙗ̑некрѣтнс аѡѡ еѣеѧст[ѣ]
ѡѡ ꙗ̑ѡѡ¹ · ꙗ̑пет ꙗ̑то е̑ ѡѡ' ꙗ̑[ѧ]
- 3 та теѣѣп̑ѡѡѡѡ · ꙗ̑сеѣ рѡе ꙗ̑ѡ ꙗ̑
сѧѡ ꙗ̑се тѣѣ ѡѡѡ е̑ ѡѡѡ еѡѡѡ
ѡѡѡ ѡе е̑ тоѡѡѡ е̑ ѧстѣ
ѡѡ² ꙗ̑ѡѡ ꙗ̑ рѡѡ е̑ ꙗ̑ѣ снѡѡ
пек'сѡ ꙗ̑ѧсхнѡѡе³ ꙗ̑ петѣ
- 4 ꙗ̑то е̑ ѡѡ · ꙗ̑не ꙗ̑ѡѡ ꙗ̑ѡ ꙗ̑ ѡѡ
5 ѧсе еѣѣ · еѣ ѡѡ ꙗ̑енснѡѡ
ѡе ѡѡѡ ꙗ̑е ꙗ̑етернѡѡ аѡѡ ꙗ̑те
ѡѡ ꙗ̑ѡѡѡ ꙗ̑ѡ ꙗ̑ѡ ꙗ̑ѡ сѡѡ
ѡ · ꙗ̑не теѣѣѡе хѣ ꙗ̑е рѣѣ рѣ ѡѡ
ꙗ̑ ѡѡѡ · ꙗ̑сѡ ꙗ̑ ꙗ̑сѣѣѣ еѣѣѡн
е̑ рѡѡ ꙗ̑ рѡ ꙗ̑ѡѡ ꙗ̑ѡ ꙗ̑ сѣѣ
- 6 ѡе · ꙗ̑ѡѡпе ѡе ꙗ̑ѡѡ · аѡѡ ꙗ̑ѡ
рѣ ꙗ̑ѡѡ еѣ ѡѡѡѡѡѡ еѣ
ѡѡѡ е̑ рѡѡ ꙗ̑ ꙗ̑ѡ ꙗ̑ ꙗ̑ ꙗ̑ аѡ
ѡѡ · ꙗ̑те тѣѣ ꙗ̑ѡѡ ꙗ̑ѡѡ е̑ ѡѡ
7 рѡ ꙗ̑ѡѡ · еѡѡ тѣѣ ꙗ̑ рѡѡ
ѡе ꙗ̑ѡ ꙗ̑ѡ ꙗ̑ ѡѡѡ ꙗ̑ ꙗ̑ ꙗ̑ ꙗ̑ ꙗ̑
сѡ · еѣ теѣѣѡе ѡѡн' е̑ ꙗ̑ѡѡ ас
ѡѡѡѡ ꙗ̑ ꙗ̑ѡ · аѡѡ есѣѡ
ѡс ѡе ꙗ̑сѡ ꙗ̑ ꙗ̑сѣѣ ꙗ̑ѡѡѡѡ
ѡн е̑ тоѡѡ ꙗ̑ѡ ꙗ̑ ꙗ̑сѡ
рѡ ꙗ̑ѡѡ · ꙗ̑п̑ ꙗ̑ѡѡѡ е̑ ꙗ̑ ꙗ̑
8 ꙗ̑ѡ ꙗ̑сѡ ꙗ̑ ꙗ̑сѣѣ · аѡѡ еѣ

¹ As in A F *μαστιγῶσαι αὐτον.*² *μαστιγῶσαι.*³ *ἀσχημονήσει.*

- оуе е граї е пма ет ере пхо
 еис пеннотте насотпїѣ насѣ •
 е тре теппкалеї¹ аа пецран
 3 ра пма ет аааѣ • аѣ екеѣ
аа пенотоеі е потннѣ ет
 шооп рї пероот ет аааѣ
 нѣ жоос насѣ же ѣнаотωнѣ е бол а
 пхоеіс па потте же аїеї е роти
 е пвад епта пхоеіс ωрн е тѣн
 4 нтѣ п пенейоте е тааѣ нан • аѣ
 ω ере потннѣ хї аа пкот п тоотѣ
 нѣкааѣ е граї аапе ато е бол а
 пеотсиастнрїон аа пхоеіс
 5 пеннотте • аѣ екеотωщѣ нѣ
 жоос аапе ато е бол аа пхоеіс
 пеннотте же а па їωт' ка тет
 рїа псѣѣ аѣ аѣеї е граї е кнне
 аѣѣоїле е пма ет аааѣ рї от
 соп екотеї п рѣме аѣ аѣ
 щопе рї пма ет аааѣ етпос
 пѣеѣнос нѣ отеннше еѣѣѣ
 6 аѣ епащѣѣ • аѣ еѣѣѣѣѣ
 пѣї прѣ п кнне аѣѣѣѣѣѣѣѣ
 потже е граї е жон п ренрѣн
 7 оте етпащѣ • аѣ аѣѣѣ е бол
 е граї е пхоеіс пнотте п пен
 еіоте • аѣ пхоеіс аѣѣѣѣѣѣ е
 пенрроот аѣнѣѣ е пенѣѣѣѣѣѣѣѣ
 нѣ пенрїсе нѣ тенѣѣѣѣѣѣѣѣ² •
 8 а пхоеіс птї е бол рї кнне
 рї отпос пѣѣѣ аѣ рї отѣѣѣѣ

Fol. 35 b

[p̄c]

¹ ἐπικληθῆναι.² пенрїсе нѣ тенѣѣѣѣѣѣѣѣ = καὶ τὸν θλιμὸν ἡμῶν.

- есхоор' **а**п̄ отσβοει есхосе ·
 аѡ ρ̄п̄ ρеннос̄ п̄ ρором¹ **а**п̄
 9 ρенмадеп̄ · п̄а̄ ρеншп̄ре · ас̄
 п̄тп̄ е ρотп̄ е п̄ї̄ ма̄ ас̄ф̄ п̄ап̄
а п̄ї̄ каρ' откаρ есшотсе ρѡ
 10 те е ѡл ρ̄и еѡ · аѡ ф̄п̄от̄ еіс
 ρ̄н̄те аї̄еіне̄ п̄тапарх̄н̄ и
 п̄ценп̄ма̄ **а** п̄каρ · п̄а̄ п̄ток̄

[Two leaves wanting, pp. **ρ**ζ—**ρ**ι]



- Chap. **XXVIII.**1 [а̄е̄ т̄п̄от̄ п̄а̄] а̄п̄ок̄ е̄ ф̄ρ̄ѡн̄ **а**а̄а̄
 [от̄ е̄ тоот̄к̄] **а**̄ поот̄ · аѡ̄ п̄хо̄еіс̄
 [пек̄п̄от̄те̄] **а**̄ п̄а̄каа̄к̄' ρ̄і̄т̄те̄ п̄̄ п̄̄
 2 [ρ̄е̄ѡ̄нос̄ т̄п̄от̄] п̄̄те̄ п̄каρ · аѡ̄
а̄ ѡ̄к̄ п̄̄с̄і̄ п̄ї̄ с̄ма̄от̄
а̄ от̄ е̄ ρ̄ок̄' е̄к̄ш̄ап̄
 [с̄ѡ̄т̄а̄̄ е̄ п̄] ρ̄роот̄ **а**̄ п̄хо̄еіс̄
 3 [пек̄п̄от̄те̄ к̄п̄а̄ш̄ѡ̄п̄е̄ п̄ток̄
а̄ п̄̄ т̄п̄ол̄іс̄ аѡ̄ е̄[к̄]
а̄ п̄]ек̄с̄ѡ̄ш̄е̄ · аѡ̄
 4 [с̄]а̄а̄а̄а̄т̄ п̄̄с̄і̄ п̄е̄х̄п̄о̄
а̄ цен̄п̄ма̄ **а**̄ п̄ек̄
а̄ оот̄е̄ п̄̄ п̄ек̄е̄ρ̄оот̄
а̄ е̄соот̄ аѡ̄ е̄е̄
 5 [с̄]а̄а̄а̄а̄т̄ п̄̄с̄і̄ **а**̄
а̄ п̄е̄ п̄та̄к̄ш̄ѡ̄х̄п̄̄
 6 **а**̄ п̄а̄ш̄ѡ̄п̄е̄ е̄к̄с̄а̄
 [а̄а̄а̄т̄] **а**̄ ѡ̄к̄ е̄ ρ̄отп̄
а̄

Fol. 36^a

[**ρ**ιᾱ]

[About 14 lines wanting]

¹ = καὶ ἐν ὁράμασιν.

- 18 $\overline{\pi\sigma\iota}$ $\overline{\mu\epsilon\kappa\alpha\mu\omicron\upsilon\eta\eta\epsilon}$ ¹ $\overline{\alpha\tau\omega}$ $\overline{\mu\epsilon\tau}$ $\overline{\psi\omicron}$
 $\overline{\omicron\pi'}$ $\overline{\pi\tau\alpha\kappa'}$ $\overline{\pi\rho\eta\tau\omicron\tau}$ • $\overline{\varsigma\epsilon\mu\alpha\psi\omega}$
 $\overline{\mu\epsilon}$ $\overline{\epsilon\tau\varsigma\epsilon\sigma\tau\omicron\tau\omicron\tau'}$ $\overline{\pi\sigma\iota}$ $\overline{\mu\epsilon\chi\mu\omicron}$ $\overline{\pi\rho\eta}$
 $\overline{\tau\eta\kappa}$ ² • $\overline{\alpha\tau\omega}$ $\overline{\mu\tau\epsilon\mu\eta\eta\epsilon\alpha}$ $\overline{\alpha\epsilon}$ $\overline{\mu\epsilon\kappa\kappa\alpha\varrho}$
 $\overline{\mu\epsilon\tau\varsigma\omicron\omicron\tau\epsilon}$ $\overline{\pi\mu\epsilon\kappa\epsilon\sigma\omicron\omicron\tau}$ $\overline{\alpha\tau\omega}$
 19 $\overline{\mu\omicron\varrho\epsilon}$ $\overline{\pi\epsilon\kappa\epsilon\varsigma\omicron\omicron\tau}$ • $\overline{\kappa\eta\alpha\psi\omega\mu\epsilon}$
 $\overline{\epsilon\kappa\varsigma\tau\omicron\tau\omicron\tau'}$ $\overline{\pi\tau\omicron\kappa}$ $\overline{\varrho\alpha\epsilon}$ $\overline{\mu\epsilon\kappa}$ $\epsilon\iota$ ϵ $\overline{\varrho\omicron\tau\eta}$
 $\overline{\alpha\tau\omega}$ $\overline{\epsilon\kappa\varsigma\tau\omicron\tau\omicron\tau}$ $\overline{\varrho\alpha\epsilon}$ $\overline{\mu\epsilon\kappa\eta\omega\kappa}$
 20 ϵ $\overline{\eta\omicron\lambda}$ • $\epsilon\overline{\rho\epsilon}$ $\overline{\mu\chi\omicron\epsilon\iota\varsigma}$ $\overline{\mu\epsilon\kappa\eta\omicron\tau\tau\epsilon}$ τ
 $\overline{\alpha\omicron\omicron\tau}$ ϵ $\overline{\varrho\tau\alpha\iota}$ ϵ $\overline{\chi\omega\kappa}$ $\overline{\alpha\epsilon}$ $\overline{\mu\epsilon\varsigma\tau\tau[\omega\omega\varrho]}$
 $\overline{\mu\epsilon\tau\kappa\omicron}$ $\overline{\alpha\tau\omega}$ $\overline{\mu\epsilon\psi\omega\tau\epsilon}$ ³ ϵ $\overline{\eta\omicron\lambda}$ $\overline{\epsilon\chi\eta\eta}$
 $\overline{\varrho\omega\eta}$ $\overline{\mu\eta\epsilon}$ $\epsilon\tau$ $\overline{\eta\kappa\alpha\varrho\iota}$ $\overline{\tau\omicron\omicron\tau\eta}$ [ϵ $\overline{\chi\omega\psi}$]
 $\overline{\pi}$ $\overline{\mu\epsilon\tau}$ $\overline{\eta\kappa\alpha\alpha\tau}$ $\overline{\psi\alpha\eta\tau}$ $\overline{\psi\epsilon\psi\omicron\tau\epsilon}$
 ϵ $\overline{\eta\omicron\lambda}$ $\overline{\alpha\tau\omega}$ $\overline{\mu\psi\tau\alpha\kappa\omicron\kappa}$ $\overline{\pi\tau\epsilon\tau[\mu\omicron\tau]}$
 ϵ $\overline{\tau\tau\epsilon}$ $\overline{\mu\epsilon\kappa\eta\eta\omicron\tau\epsilon}$ $\overline{\epsilon\theta\omicron\omicron\tau}$ ⁴
 21 $\overline{\alpha\kappa'\eta\alpha\alpha\tau'}$ $\overline{\pi\varsigma\omega\kappa'}$ • $\epsilon\overline{\rho\epsilon}$ $\overline{\mu\chi\omicron[\epsilon\iota\varsigma\ \mu\omicron\tau]}$
 $\overline{\chi\epsilon}$ ϵ $\overline{\varrho\omicron\tau\eta}$ $\overline{\epsilon\tau\omicron\kappa}$ $\overline{\alpha\epsilon}$ $\overline{\mu\eta\omicron\tau}$ $\overline{\psi\alpha\eta\tau}$
 τ $\overline{\psi\epsilon\psi\omicron\tau\kappa'}$ ϵ $\overline{\eta\omicron\lambda}$ $\overline{\varrho\iota\tau\eta}$ $\overline{\mu\kappa\alpha\varrho}$
 $\overline{\pi\tau\omicron\kappa'}$ $\epsilon\tau$ $\overline{\eta\kappa\alpha\eta\omega[\kappa]}$ [ϵ $\overline{\varrho\omicron\tau\eta}$ ϵ $\overline{\rho\omicron\psi}$]
 22 [ϵ $\overline{\kappa\lambda\eta}$] $\overline{\rho\omicron\mu\omicron\mu\iota}$ [$\overline{\alpha\mu\mu\omicron\psi}$] • [$\epsilon\overline{\rho\epsilon}$ $\overline{\mu\chi\omicron\epsilon\iota\varsigma}$]
 $\overline{[\theta\alpha\epsilon\varsigma\omicron\kappa\ \varrho\eta]}$ 
 $\overline{\alpha\eta\eta}$ $\overline{\omicron\tau\varrho\mu\omicron\mu\iota}$ $\overline{\pi\psi\omega\mu\epsilon}$ $\overline{\mu\alpha\epsilon}$ $\overline{\omicron\tau\alpha\tau\omicron[\psi]}$
 $\overline{\mu\alpha\epsilon}$ $\overline{\omicron\tau\eta\omicron\tau\psi\varsigma}$ $\overline{\mu\alpha\epsilon}$ $\overline{\omicron\tau\varrho\omega\tau\eta}$ ⁵ $\overline{\mu\alpha\epsilon}$
 $\overline{\omicron\tau\varrho\omega\omega\mu\epsilon}$ ϵ $\overline{\eta\omicron\lambda}$ $\overline{\mu\alpha\epsilon}$ $\overline{\omicron\tau\omicron\tau\omicron\tau\omicron\tau\epsilon\tau}$
 $\overline{\alpha\tau\omega}$ $\epsilon\overline{\rho\epsilon}$ $\overline{\mu\alpha\iota}$ $\epsilon\iota$ ϵ $\overline{\varrho\tau\alpha\iota}$ ϵ $\overline{\chi\omega\kappa'}$ $\overline{\psi\alpha\eta\tau}$
 23 τ $\overline{\omicron\psi\psi\omicron\tau\eta}$ ϵ $\overline{\eta\omicron\lambda}$ • $\overline{\alpha\tau\omega}$ $\overline{\tau\mu\epsilon}$ $\epsilon\tau$ $\overline{\pi}$ $\overline{\mu\epsilon\kappa'}$
 $\overline{\epsilon\tau\mu\epsilon}$ $\overline{\varsigma\eta\alpha\psi\omega\mu\epsilon}$ $\overline{\pi}$ $\overline{\varrho\omicron\mu\eta\eta\tau}$ ⁶ $\overline{\varrho\iota}$ $\overline{\chi\omega\kappa'}$
 $\overline{\alpha\tau\omega}$ $\overline{\mu\kappa\alpha\varrho}$ $\overline{\epsilon\tau'}$ $\overline{\varrho\alpha}$ $\overline{\rho\alpha\tau\kappa}$ $\overline{\psi\eta\alpha\tau}$ $\overline{\theta\epsilon}$
 24 $\overline{\alpha\epsilon}$ $\overline{\omicron\tau\mu\epsilon\mu\eta\mu\epsilon}$ • $\epsilon\overline{\rho\epsilon}$ $\overline{\mu\chi\omicron\epsilon\iota\varsigma}$ \neq $\overline{\mu\omicron\tau}$
 $\overline{\psi\omicron\epsilon\iota\psi}$ $\overline{\alpha\epsilon}$ $\overline{\mu\epsilon\kappa\kappa\alpha\varrho}$ $\overline{\mu\tau\epsilon}$ $\overline{\omicron\tau\kappa\alpha\varrho}$

Fol. 87 b
[p12]

¹ ἀποθήκαί σου.² ἔκγονα τῆς κοιλίας.³ τὴν ἔνδειαν καὶ τὴν ἐκλιμίαν καὶ τὴν ἀνάλωσιν.⁴ διὰ τὰ πονηρὰ ἐπιτηδεύματά σου.⁵ = καὶ φωνῶ of A F.⁶ χαλκοῦς.

- шото е жон е боѡ рѣ тпе шан
 тѣтакон' аѡ шант ѣѣотѣ
 25 е боѡ¹ ере пхоеис † п нехѣже
 от ꙗѡн екеѣ е боѡ ша роот²
 рѣ отрин ꙗ отѡт аѡ енеѡ
 тѣ ра тетрин екпнт ꙗ сашеѣ³
 ꙗрин • аѡ екеѡпе екхо
 ор е боѡ рѣ ꙗ ѡнѣорѡот тн
 26 роѡ ѡ пнаѡ • аѡ нетѣ рѣѣ
 ѡоот' еѣѡпе ꙗре ꙗ ꙗ
 ралате ꙗ тпе аѡ ꙗ неѡнрион
 ꙗ пнаѡ ꙗте тѡ лаѡт пошпѡт
 27 е боѡ рѣѡот • ере пхоеис ѡѡ
 сон рѣ пѣш ꙗ кнеѣ⁴ аѡ рѣ
 отѡѡра еснаѡт'⁵ ѡѡ отѡѡ⁶
 рѡсте ꙗ тѡ еѡѡѡѡ ѡѡтѡ⁷
 28 ꙗрѡтѡт • пхоеис еѣеѡе е р
 раѣ е жон ꙗ отѡѡ ѡ онѡѡ ѡѡ
 откромѣѡ рѣ отпѡѡ ꙗ рѡт'
 29 [redacted] пе екѡѡѡѡ
 [redacted] ере ꙗѡе ѡ п
 [redacted] пнаѡе [redacted]
 [redacted]
 [ш]ѡпе рѡ петѡеѡ еѡѡѡѡ ек [redacted]
 [redacted] ѡѡ аѡ еѡѡѡ ѡѡѡ ꙗ неѡ
 от тнрот ꙗ тѡ ѡѡпе ꙗѡи пет па
 30 ѡѡѡи ерон • кнаѡ ꙗ отѡѡѡѡ
 ѡ ꙗте неѡ аѡѡѡ ꙗ тоѡтѣ • кна

Fol. 38 a

[p̄te]

¹ A F omit ἐν τάχει, and the Coptic has no equivalent for these words.

² δῶή σε Κύριος ἐπισκοπὴν ἐναντίον τῶν ἐχθρῶν.

³ For the more usual сашѣ.

⁴ ἔλκει Αἰγυπτίῳ.

⁵ ψώρα ἀγρία. The Coptic has no equivalent for εἰς τὴν ἔδραν.

⁶ κνήφῃ.

⁷ 'Unable to sit still'; Gr. ἰαθῆναι.

[illegible]

¹ **As in A F** και ουκ εσται σοι ο βοηθων· οι υιοι σου και αι θυγ.
σου δεδομεναι εθνη ετερω.


² There is no equivalent in the Greek for πέν πλοῦ καὶ πᾶσα.

Fol. 39^b

[P111]

- 52 ρι нрп ρι неρ · аτω, нехпо ꙗ̅ неκ
 еροот ꙗ̅ ꙗ̅оре [и не]кесоот
 52 шантѣтако[н аτ]ω ꙗ̅ѡ̅[кон]
 ρꙗ̅ неκ πολις шант отшршр̅ неκ
 полис¹ ет хосе аτω ет орх' ꙗ̅
 ет ꙗ̅тѣк' ꙗ̅ ρнт ꙗ̅моот ρ̅ ꙗ̅ неκ
 каρ тѣрѣ · аτω ѣнаѡлиβε ꙗ̅моκ
 ρꙗ̅ неκполиς тѣрот епта пхо
 53 еис неκнотте тааτ наκ · аτω
 κпаотωꙗ̅ ꙗ̅са нехпо ꙗ̅ ρнтꙗ̅
 ꙗ̅ аѣ ꙗ̅ неκшнре ꙗ̅ ꙗ̅ неκшеере
 не пта пхоеис тааτ наκ ρ̅
 неκρωх̅ еκпаотомот · аτω
 ρꙗ̅ теѡлиψеис ет ере пхахе
 54 паѡлиβε ꙗ̅моκ ꙗ̅ ρнт̅ · прω
 ꙗ̅ ет ѡни аτω ет сλεσλωσ̅ е
 ꙗ̅те · ѣнареѣ ерѡон̅ е неѣ
 сон ꙗ̅ теѣρѣꙗ̅ ет ρꙗ̅ кот̅
 отнѣ аτω еншнре ептаτсе
 55 ене ꙗ̅нет нашωх̅п · ρωсте
 е † ота ꙗ̅рнтот̅ е ѡл ρꙗ̅ ꙗ̅са
 рз̅ ꙗ̅ неѣшнре ꙗ̅ ет ѣпаѡ
 моτ̅ же ꙗ̅п откааτ наѣ е па
 ρот̅ ρ̅ неκρωх̅ аτω ρꙗ̅ тек̅
 ѡлиψеис ет ере неκχι̅еот̅
 паѡлиβε ꙗ̅моκ ꙗ̅рнтот̅ ρꙗ̅ неκ
 56 полиς тѣрот · аτω те т̅ни ет ꙗ̅
 ѡнтꙗ̅ ет сλεσλωσ̅ таꙗ̅ ете ꙗ̅
 п̅ ѣхонт̅ лааτ̅ е ка̅ рат̅ е
 пкаρ̅ е т̅е неσнон̅ ꙗ̅ нес̅
 с̅лос̅лес̅ · с̅нареѣ̅ ерѡон̅ е нес̅
 ρаꙗ̅ ет ρꙗ̅ кототн̅̅ аτω нес̅

¹ τείχη τὰ ὑψηλὰ καὶ τὰ ὀχυρά.

- 57 шире нѣ тесшере • аѡ еі (?)
 маат ент[аѡ]еі е ѡл рѣ нес
 [енр]ос • ¹ пкене • етѣ
 жпоз' снаотомѣ' ѡтетноѡ ѡроп'
 е тѣе пестроѡ' ѡ ѡна ѡ нмѣ' рѣ
 пероѡѡ' аѡ рѣ текѡ[ли]ѡеіс
 ет ере пер'жаѡе маѡ[ли]ѡе ѣ
 58 мов' ѡ рнтѣ • рѣ нек'по[ли]с • ете
 тѣ шансѡтѣ² е еіре ѡ пеі шаѡе
 тнрот ѣ пеі номос ет'
 снѡ рѣ пеі жѡѡе е тре кр
 роте рнтѣ ѣ пеі нос ѡ ран •
 ет' таіноѡ ѡ шпире ете пѡ
 59 еіс перноѡте пе • [аѡ] пѡ
 еіс натаѡ ѡ перснше нѣ
 ѡснше ѣ перспереѣ • рен
 нос ѡ снше етнаѡт' аѡ рен
 60 шѡне етнаѡт' ет ѡрот' • аѡ
 ѡ ѡнаѡто е рѡі е жѡн ѣ пер
 наѡ ѡ рнт' тнрѣ ѡ кнѣе ет
 наѡт' паі ен еко ѡ роте рн
 61 тѣ ѡсеі е жѡн • аѡ лѡжлѡх
 нмѣ' рѣ плнѡн нмѣ ете ѡсе снѡ
 ан рѣ пѡѡѡе ѣ пеі номос
 пѡеіс маіѡтѡ е рѡі е жѡн
 62 шѡнт ѣѡтѣ е ѡл • аѡ сѡна
 ка тнотѣ рѣ откоте ѡ
 нп ежен ететѡѡе ѡѡе н
 ѡсѡт ѡ тне рѣ тетѡн • е
 тѣе же ѣпе тѣѡтѣ ѡса перо
 ѡ ѣ пѡеіс петѣ нотте •
 63 аѡ ѣ персѡт' ента пѡ

Fol. 40 "

[p10]

¹ Three or four letters wanting.² Written with a space between апс and ѡтѣ.

ΠΕΚΝΟΥΤΕ ΝΑ ΣΩΨΤΟΣ ΝΑ

- 13 **и**а~~к~~ **и**поотъ • **же** нас есѣта~~р~~он
е ратѣ **и** оулаос нас а~~т~~ω **и**те~~с~~
нѣш~~у~~не на~~к~~’ **и** ноте **е**е п~~е~~
еот ент а~~с~~ѣоос на~~к~~ • а~~т~~ω **и**
ѳе ент а~~с~~ѣωрѣ **и** неке~~и~~оте а~~б~~
14 ра~~г~~а~~е~~ **и**и **и**сак **и**и **и**акω~~б~~ • а~~т~~
ω а~~н~~ок’ не~~и~~на~~с~~е~~и~~не а~~н~~ н~~и~~тѣ
еа~~т~~ат’ т~~н~~отѣ **и** те~~и~~ а~~и~~а~~н~~
15 к~~и~~ **и**е не~~и~~ а~~н~~а~~о~~т~~ш~~ • а~~л~~ла **и**е
и ~~и~~отсе **и**е пе~~и~~ **е**а **и**е~~и~~нт(**и**)
[**и**поот **и**не **е**то] е **во**л **и** п~~х~~о
[е~~и~~с петѣ~~и~~ноте а~~т~~ω **р**ен~~к~~е]о~~о~~те
ете **и**се **и** пе~~и~~ **е**а а~~н~~ **и**е~~и~~нтѣ **и**
16 поотъ • **же** **и**т~~о~~тѣ тетѣ~~и~~соотѣ
иѳе ент~~а~~нот~~ω~~р **р**и п[ка~~р~~ **и**]к~~и~~
ее • а~~т~~ω **и**ѳе ент [а~~н~~па~~р~~а~~и~~ **и**]
инте **и** **и**ре~~ѳ~~но[с] ~~и~~ [ет]е
17 тѣ~~и~~па~~р~~а~~и~~ • еа тетѣ~~и~~[а~~т~~ **и** не~~ѳ~~о]те
ие не~~ѳ~~е~~и~~а~~ω~~лон от[**и**е **и**е от]
ωне • а~~т~~ω от~~р~~ат’ **и**и от[нот]ѣ
18 на~~и~~ ет **ш**ооп’ на~~т~~ • **и**нт[**и** о]тѣ **р**ω
ее **и**р~~и~~нт’ т~~н~~отѣ • **и** с[**р**и~~е~~ **и**] от
пат~~р~~и~~а~~ • **и** от~~ѳ~~ѣ~~л~~н еа п[**р**и~~нт~~] **л**а
а~~т~~ ра~~к~~тѣ’ е **во**л’ **и**е п~~х~~о~~е~~с петѣ
ноте е **ѳ**ω~~к~~’ е **ш**е~~и~~е **и**’ **и**ноте
и **и**ре~~ѳ~~нос **и**н отѣ **л**а~~а~~т **и** р~~и~~нт’
т~~н~~отѣ е~~т~~н~~ѳ~~не пе ес~~ѳ~~от~~ѳ~~
19 **и**са т’~~п~~ер **и** от~~х~~о~~л~~н **и**и от~~с~~и~~ш~~е¹ •
а~~т~~ω ес~~ѳ~~и~~а~~н~~с~~ω~~т~~е~~и~~ е~~и~~ш~~а~~ѳе е~~и~~
та~~и~~ са~~р~~от а~~т~~ω нѣ~~ѳ~~ **и** от~~с~~о~~е~~нт’

Fol. 42 *a*

[pkrb]

¹ A somewhat inexact rendering of μή τις ἐστίν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ.

[illegible]

Fol. 43 (v)

PK2

Chap.

XXX. 1

¹ For πρῶεις.

- отъ рѣи пекѣнт' тирѣ · аѡ рѣи
 3 текѣѣхн тирѣ · аѡ пхоѣис
 ѹнаѡ е ѡл' пак' ꙗ пекноѡе ·
 ꙗѣна пак' аѡ он ѣнасоотъ ·
 е роти е ѡл' рѣи ꙗ рѣѡнос тиротъ
 не ꙗта пхоѣис хоорек' е ѡл' ꙗ
 4 рѣнотъ · аѡ еѡѡе ере пекѡѡ
 ѡре е ѡл' ѡѡѡп' ѡн ѡѡс ꙗ тпе
 ѡѡ ѡѡс ꙗ тпе · ѣнасоотъ · е роти
 е ѡл' рѣи ꙗѡ ет ѡѡѡѡ · ꙗѡ пхоѣис
 5 пекнотъ · ꙗѣѡтѣ е роти е ꙗѡѡ
 ꙗѡ пхоѣис пекнотъ ꙗѡ ентѡѡ
 клѣроноѡ ѡѡѡ ꙗѡ пекѣѡте ·
 ꙗѡ клѣроноѡ ѡѡѡ · аѡ ѣнаѣ
 ре пак' ѡ ꙗпет наѡѡѡ ·
 6 таѡѡѡ ерѡте пекѣѡте · аѡ [ѣѡ]
 наѡѡѡ пекѣнт аѡ ꙗѡ [т ꙗ пек]
 сперѡѡ е трек' ѡѡе пхо[ѣис]
 пекнотъ · е ѡл' рѡ пек[ѣнт тн]
 рѣ ꙗѡ текѣѣхн тирѣ ѡѡ [ѡѡ]
 7 ѡѡѡ ꙗѡѡ ѡѡ пексперѡѡ · аѡ
 пхоѣис пекнотъ ѣнаѡ ꙗ ꙗѡ
 [ѡѡѡ] еѡ ꙗѡѡѡѡѡ аѡ еѡ
 [нет ѡѡѡѡѡ ѡѡѡѡѡ не ꙗѡѡѡѡѡѡѡ
 8 ѡѡѡѡѡ · аѡ ꙗѡ] наѡѡѡ ꙗѡ ѡѡѡѡ
 [е пѡѡѡѡѡ] ѡ пхоѣис пек
 [нотъ е ѣѡѡ] ꙗ пѡѡѡѡѡѡ ꙗѡ ѡ
 [ѡѡ е]ѡ рѡн ѡѡѡѡѡѡ е ѡѡѡѡ
 9 [ѡѡѡѡѡ] · аѡ пхоѣис пекнотъ
 ѡѡѡѡѡѡ ѡѡѡѡѡѡѡѡѡѡѡ · рѡ пѡѡ
 [ѡѡѡѡѡѡѡ ꙗ пек'ѡѡѡѡѡѡ аѡ
 [рѡ ꙗѡ]ѡ ꙗ рѡѡѡѡ · аѡ рѡ ꙗ

Fol. 43 b

[рѣѡ]


¹ καὶ εὐλογήσει σε Κύριος ὁ Θεός.

- [҃҃҃҃]нѣа ѿ пеккаꝝ · аѿω ρї
 ѿ ѡсе ꙗ̄ некѣбноосте · же чна
 ктоꝝ ꙗ̄ пхоѣс пекноѣте
 е третѣѣфране е граї е ѡн ·
 е рѣнаѣѡн ката ѡе нт аѣѣ
 10 фране еѡ ꙗ̄ некеѣте · еѡѡн
 сѡтѣ ꙗ̄ пѣроот ѿ пхоѣс
 пекноѣте е рѣрѣ аѿω е еїре
 ꙗ̄ неѣѣѡн ѡ ꙗ̄ неѣѣѡн
 ѡа¹ ꙗ̄ ет снꝝ ρѣ пѡѡѣ ѿ
 пѣ ꙗ̄ ѡѡс · еѡѡн котн' е
 пхоѣс пекноѣте е ѡѡ ρѣ
 пекѡнт тнрѣ ѡ ꙗ̄ текѣѣѣ
 11 тнрѣ · же тѣ еѣѣѣ таї аѡн
 е ѣѡн ѡѡс е тоотѣ ѡѡѡт ·
 нѣѣѣѣ ѡн е ѡн' ѡѣѣ ѡѣѣѣ
 12 аѡ ѡѡѣ² е тре ѡѡс же нѣ ꙗ̄
 рѣтѣ пе ет ѡѡн' е граї е тѣ ·
 [ѣѡн]тѣ ꙗ̄ ꙗ̄ ꙗ̄ѣѣ е роꝝ ꙗ̄
 13 [тѣ]ѣ³ · ѡѣѣ ꙗ̄ ѣ ρї аѣѣ аѡ
 [ꙗ̄] ѡѡѣѣ е тре ѡѡс же нѣ
 [ꙗ̄] рѣтѣ ꙗ̄ ет ѡѡѡѣ ѿ пѣро
 [н ѡѡ]ѣѣ · нѣѣтѣ ꙗ̄ неѣ тре
 14 [нѣѣ]ѣ е роꝝ ꙗ̄ [нѣѣ] · аѡѡ пѣѣѣ
 рѣн е рѣт е роꝝ ѣѣѣ ρї тек Fol. 44 а
 [ѣѣ]ѣ аѿω ρѣ пек'ѣт [аѿω ρї [рѣ
 15 [нѣ]ѣѣ е тре ѡѡт' [ѣѣ аѡн]
 [аї]ѣ ѡѡѡт ѿ [нѣ ѡѣ е ѡѡ ѡѡѣ
 ѡѡѡѣ ѡ ꙗ̄ пѣѣѣѣ ѡѣѣѣѣ

¹ The Coptic has no equivalent for καὶ τὰς κρίσεις.

² The Coptic has no equivalent for οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστίν, and reads, 'It is not [so] heavy as thee, neither is it [so] far from thee, to make thee say, Who of us shall go into heaven?' &c.

³ ποιήσομεν.

- 16 нотѹ • ѡп̄ ппѣоот • *е[ре же ек]
 шансѡтѡ ꙗса нент[олн]¹ 
 пхоѣис пекнотте • на[ї анок]
 е ѱрон ѡѡоот е тоот[н ѡпо]
 от е мѣре пхоѣис пек[нотте]
 е ѡооше зг пѣзгоотте [тирот]
 аѡ е зарез е пѣзѡкаѡѡа [аѡ]²
 пѣзрап тетїнаѡнѡ ꙗтетї
 аѡаї. аѡ ѣнасеот е рок ꙗси
 пхоѣис пекнотте зѡ ꙗказ тн
 рѣ ꙗї ет ꙗнаѡн е зотн е роѹ
- 17 е кнѣроном ѡѡоѹ • ере шан
 пекзнт' де ѡѡѣ е тѡ сѡтѡ аѡла
 нѣ ꙗлана³ нѣ отѡѡт' ꙗ зен
 кет нотте аѡ нѣ ѡѡѡе н[аѡ] •
- 18 ѱтаѡ ѡѡок' ѡ ꙗоот же зп о[ѡ]
 тако кнѡтако аѡ ꙗ тетї тѡ
 рѡѡ ꙗ зоот згѡ ꙗказ • ꙗї ет' е
 ре пхоѣис пекнотте наѡ[аѹ]
 наѡ • ꙗї ететїнаѡоор ѡ ꙗ
 орапнс е ѡн е зотн е роѹ •
- 19 е кнѣроном ѡѡоѹ • ѱ р ѡѡтре
 ннт' ꙗ ѡ ꙗоот ꙗ тпѣ ѡп̄ ꙗказ
 ꙗѡнѡ ѡп̄ ꙗѡѡѡ аїѡаѡ зг [зн] ѡ
 ѡѡтї ꙗѡѡѡ ѡп̄ ꙗѡзѡ[ѡ со]
 тп' де наѡ' ѡ ꙗѡнѡ же еке[ѡнѡ]
 тп' де наѡ' ѡ ꙗѡнѡ же еке[ѡнѡ]
- 20 ꙗѡѡ ѡп̄ ꙗѡѡѡѡѡ • е ѡ[ѣре]
 пхоѣис пекнотте е сѡт[ѡ е]
 пѣзроо[ѡ] [ек]ѣѡлѡѡн • ꙗ[ѡѡѡ]
 же ꙗї ꙗ ꙗѡнѡ аѡ таѡн ꙗ ꙗѡзѡ
 от е тре ꙗѡѡѡ згѡ ꙗказ ꙗї ен
 [ѡ ꙗѡ]ѣис ѡрк' е тѡннтѣ аѡѡ

Fol. 44 b

[рѡѡ]

¹ One or two letters wanting. ² καὶ τὰς κρίσεις. ³ πλανηθείς.

2. 11. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852.

Chap.

XXXI. 1

- [ῥααμ̄ ип̄ їсаак̄] ип̄ їаκωβ̄ • е т[ααϛ̄]
 [п̄ некеіоте • мωѣ̄]нс̄ де аϛ̄жωк' е [βολ̄]
 1 [п̄ неї̄ ш̄аже] тнрот̄ еϛтаѳо̄ м̄мо
 [от̄ п̄ неш̄]нре̄ тнрот̄ м̄ писран̄л̄ •
 2 [аѳω̄ п̄]ежаϛ̄ наѳ̄ же † ρ̄п̄ ш̄е̄ ѳω̄
 [от̄т̄] п̄ ро̄м̄пе̄ апок̄ м̄ поот̄ •
 [аѳω̄ м̄п̄ аі̄]ш̄ѳ̄м̄ѳо̄м̄ аӣ ѳе̄ е̄ βωк̄ е̄ ρот̄и
 [от̄де̄ е̄] еї̄ е̄ βол̄ • п̄хо̄еіс̄ де̄ аϛ̄ѳо̄
 ос̄ наї̄ же̄ н̄т̄ на̄ѳіоор'̄ аӣ м̄ піор̄
 3 за̄ннс̄ • п̄хо̄еіс̄ пекно̄тте̄ пет̄мо̄
 ош̄е̄ ρ̄і̄ ρ̄н̄ м̄мо̄к̄ • п̄тоϛ̄ п̄е̄ ет̄ на̄
 ѳωте̄ е̄ βол̄ п̄ неї̄ ρе̄θнос̄ ρ̄і̄ ρ̄н̄ м̄мо̄к̄
 н̄ѳ̄ тре̄ к'κλнро̄пом̄і̄ м̄мо̄от̄ •
 аѳω̄ їнсот̄с̄ пет̄ м̄оош̄е̄ ρ̄і̄ ρ̄н̄ м̄
 мо̄от̄ ката̄ ѳе̄ еп̄та̄ п̄хо̄еіс̄ ш̄а
 4 же̄ • аѳω̄ п̄хо̄еіс̄ еϛна̄еї̄ре̄ на̄ѳ̄ ка
 та̄ ѳе̄ еп̄т̄ аϛ̄ααс̄ п̄снωӣ ип̄ ωт̄
 п̄р̄ро̄ сн̄аѳ̄ п̄ а̄м̄орраіос̄ пет̄ ш̄о̄
 оп'̄ ρ̄і̄ пекро̄ м̄ піорза̄ннс̄ н̄м̄
 пет̄ка̄ρ̄ ката̄ ѳе̄ п̄т̄ аϛ̄ѳот̄от̄
 5 е̄ βол̄ • аѳω̄ п̄хо̄еіс̄ аϛ̄та̄аѳ̄ е̄ ρ̄раї̄
 етет̄но̄т̄т̄п̄ • аѳω̄ етет̄ӣ е̄ еї̄
 ре̄ на̄ѳ̄ ката̄ ѳе̄ еп̄т̄ аї̄ρωӣ ете̄
 6 [тн̄]от̄т̄п̄ • ѳ̄м̄ѳо̄м̄'̄ н̄т̄ та̄ѳро̄ •
 [м̄п̄]р̄ ρот̄е̄ от̄те̄ м̄п̄р̄ ш̄ла̄ρ'̄ . . .
 [м̄п̄р̄] ш̄тор̄т̄р̄ ρ̄а̄ тет̄ρ̄н̄ же̄ п̄[ѳо̄]
 [еіс̄ п̄е̄]кно̄тте̄ п̄е̄ н̄т̄ п̄е̄м̄т̄п̄
 [п̄тоϛ̄] п̄е̄ ет̄ на̄м̄оош̄е̄ ρ̄і̄ ρ̄н̄ м̄мо̄[ок̄]
 [п̄п̄е̄ ѳ̄]наса̄ρ̄ω[ѳ̄ е̄ β]ол̄ м̄мо̄к̄
 7 н̄ѳ̄на̄ка̄а̄к̄ [аӣ] [с̄ω] аѳω̄ (?)
 [] [їн̄]сот̄с̄ п̄[е̄]
 [ѳаϛ̄ наϛ̄]¹ м̄п̄е̄ м̄то̄ е̄ [βол̄ м̄] п̄с̄

Fol. 45 a

[ρ̄н̄]

¹ οὔτε μή σε ἀνή οὔτε μή σε ἐγκαταλίπη· καὶ ἐκάλεσεν Μωυσῆς Ἰησοῦν.

- 14 [κλῆρον]ομι αἰμοῦ • αὐω πε
 [χαῖ] πχοε[ι]с αἰ αῶτснс же eis ρн
 [ппе] [] н е ρотн п̄с[и] неρo
 [от] [] κμο̄т̄ мотте е ἱнсотс
 [] [αρ]е рат' тнотт̄и ρат̄и
 [] скннн αἰ п̄ӣтρε αὐω
 [] тоот̄̄ αὐω αῡβωн
 [αῶтс]нс αἰп̄ ἱнсотс е[и] е с
 [] е ратот []
 15 [] αὐω(?) []

[Several lines wanting]

- εκλῆροπομι αἰμοῦ • αὐω сена
 наат' п̄сωот п̄сєхωωре е βoλ
 п̄ та αἰαθннн таї ент αἰс̄ӣтс̄
 17 п̄αᾱт̄ • αὐω †напoтс̄с̄ е роот
 ρп̄ oтс̄ωн̄т̄ ραἰ п̄ероот ет αἰ
 ма̄т̄ п̄такаа̄т̄ п̄сωе[и]¹ αὐω п̄такте
 паρo е βoλ̄ αἰмоот̄ п̄сєш̄ωп̄е п̄
 етoт̄ωαἰ' п̄сωот̄ αὐω па̄ш̄е п̄
 мoн̄ρс̄ ет̄ п̄атаρoот̄ αἰп̄ неθ̄λ[и]
 ψ̄е[и]с̄ • αὐω сенаχoос̄ ραἰ п̄ероот̄
 ет̄ αἰᾱт̄ е т̄н̄е же αἰ πχοе[и]с̄ па̄ нoт̄
 те п̄αᾱн̄ ᾱн̄ ᾱ неї ρ[и]с̄е таρoеї²
 18 αпoк' же ρп̄ oтк̄тo †нап̄те па̄
 ρo е βoλ̄' αἰмоот̄ ραἰ п̄ероот̄ ет̄ αἰ
 ма̄т̄ е т̄н̄е п̄κᾱσ[и]α³ тн̄рот̄ ент̄ᾱт̄
 аа̄т̄ же ᾱт̄к̄т̄oот̄ е ратот̄ н̄ ρен̄
 19 [н]oт̄те п̄ ш̄αἰмо • тeнoт̄ с̄е п̄[т̄е]
 т̄п̄с̄ρ̄αї̄ п̄ п̄ш̄а̄же п̄ т̄еї ω̄αн̄ п̄т̄е
 т̄п̄т̄с̄ᾱβ̄е п̄ ш̄н̄ре αἰ п̄с̄ε̄ρ̄α[н̄λ]
 αὐω п̄т̄ет̄п̄та̄с̄ ет̄е[т̄п̄та̄п̄ρo]
 же κ̄ас̄ е̄ре т̄еї ω̄αн̄ ш̄[ωп̄е]

Fol. 46 a

[pλ]

¹ For пс̄ωї̄.

² For таρoї̄.

³ τὰς κακίας.

- [ω]με α πεῖ πολεος ἡτetur α
α ἡσα σπῖρ' ἡ τσιβωτος ἡ τ[α]
[α]θνηκ α πχοεε πετῖποτ[τε]
[ε τ]ρε сшωпе α пее ет α[еау]
27 [ε]εῖт[ε]εῖтρε е рок' • же аη[он]
[ф]с[о]отн ἡ текаῖт[на]шт α[ак]
[ρ] εῖп пеншот α пен'еан[ρ]
[ети] тар анок' еіонаρ' αα[н]
[тῖ α поот] α тетῖ ф ἡот[бе]
[пхоеε] α аτω ἡашсе α
α еот ент α
28 нафноτσ[ε] α н с[ω]т[ρ] се е ρотн
е ратῖ ἡ [ἡρ'λλо] ἡ ἡ [не]тῖф[д]λн¹
εῖп нетῖпресв[д]терос² εῖп не
тῖкр[г]т[с] εῖп нетῖтра[е]α
те[с] ἡ рес[ф]с[ω]³ же нас еіпата[т]о
е нет[е]а[а]же ἡ неῖ ш[а]же т[и]рот
а[т]ω ἡтар εῖт[ре] на[д]т ἡт[пе]
29 εῖп пка[ρ] • фс[о]отн тар же εῖп
са па αот ρῖ ота[п]ομ[і]а тетῖ
паан[ό]ε[і]⁴ а[т]ω тетῖп[ак]ω ἡ
с[ω]тῖ ἡ те[ρ]и[н] ент а[і]ρ[ω]и αеос
етет[н]отῖ а[т]ω неῖ αок[ρ]с па
та[ρ]ωтῖ ρῖ θ[а]ῖ ἡ пер[о]от • е т[в]е
же тетῖп[а]ε[і]ре α п[п]он[и]рон
αпе αто е αол α пхоеε е ф[н]от
с[ε] нас' ρῖ пер[в]н[от]е ἡ нетῖс[и]х •
30 а[т]ω αω[д]с[н]е а[с]т[а]т[о] е[п]еа[а]же
ἡтен[κ]λ[н]с[і]а т[и]р[с] ἡ п[ш]а[а]же ἡ
[та]ῖ ω[а]ῖ ш[а] п[с]х[ω]κ •

Fol. 47 a

[pλb]

¹ φυλάρχους ὑμῶν.² Reading, with A F, και τους πρεσβυτερος υμων.³ τοὺς γραμματοεισαγωγείς.⁴ ἀνομία ἀνομήσετε.

 ΤΩΔΗ

- Chap. σωτᾶι' тпє аτω †нашахе · маре
 XXXII. 1 пкаρ' σωτᾶι' епшахе ꙗ та тапро ·
 2 мареϋσωшт е βολ' ρηтῃ α̅ παρρο
 от ꙗе ꙗ отρот м пе · аτω маре
 на шахе еі е ρраї ꙗе ꙗ отειωие¹
 ꙗе ꙗ отμοот ехꙗ отꙗтн[с аτ]
 ω ꙗе ꙗ отнц'² ехꙗ отχортос ·
 3 же прāи α̅ пхоєис аїтатернц' ·
 4 † ꙗ отμῆтнос α̅ пенноуте · пноут
 те неϋρβноуте ρенмее пе · аτω
 неϋρβноуте тнрот ρенрап ·
 отнотте α̅ пистос пе ем ꙗѡи и
 сонс ꙗ ρηтῃ · отαинаіос пе пхоєис
 аτω ϣот[αα]h' · α[τῤ]но]βε е ꙗшнре
 5 ент аτх[ωρ]α̅ · ꙗ ~~α̅~~ч' āи не³
 тченеа ет σοотс аτω ет σοоме ·
 6 наї не ететῖнатоτειоот α̅
 пхоєис · таї те ѡе ꙗ от'λαος ꙗ
 сос · ете ꙗотсаβε āи пе · α̅ паї
 ан пе пекєіωт' еαϣнаак' наϣ'
 аτω аϣ'тамеіок' аϣсотῖ⁴ ари
 7 пмеете ꙗ неροοт α̅ пеōи⁵ ·
 † ρтнκ' епρᾶπόуте ꙗ ꙗхωи'
 ꙗ хωи · хꙗ е пекєіωт' аτω ϣна
 хω е ρон · ма хꙗ е нек'ρᾶλλο
 8 таротхоос наκ' · ꙗ тере пет'
 хосе пеш' ꙗ ρεθнос · ꙗе еп
 т аϣхωωре е βολ ꙗ ꙗшнре

Fol. 47 b
 [pλσ]

¹ = ειωоте.

² 'Like a wind'; Gr. ὡσεὶ νιφετὸς ἐπὶ χόρτον.

³ οὐκ αὐτῷ τέκνα, μωμητά.

⁴ As in A F εκτισεν σε.

⁵ = αἰῶνος.

- π̄ αααε' · αϣταρο ε ρατοϣ π̄ π̄
 тош π̄ π̄ρεѳнос · ката тпне
 9 π̄ π̄ατ'πελος ᾱ πпотте · α [π̄εε]
 ρіс ᾱ π̄χοеіс шωпе ᾱ πεϣла
 ос їакωβ̄ · πтош π̄ теϣκλнро
 10 πομια пе псранл · αϣρωше
 е ρоϣ' ρπ̄ тернеос · ρπ̄ отеіβε π̄
 κατ̄εα · αϣκωте пемаϣ¹ ρπ̄ от̄εα
 е ᾱπ̄ αоот π̄ ρнт̄ · аτω αϣϣεω
 [п]αϣ' αϣϣареϣ' е ρоϣ' π̄ѳе π̄ от̄кек̄е²
 11 π̄βαλ · π̄ѳе π̄ от̄аетос еϣнапор
 ш̄ · е воλ' ех̄π̄ п̄ϣнре · аτω αϣ
 шω ρп̄π̄ п̄εϣεас · αϣп̄ωρш е воλ
 п̄ п̄εϣтн̄ αϣшопот е ρоϣ' αϣта
 12 лоот ех̄π̄ п̄εϣнаρ̄ · п̄χοеіс
 матаαϣ' пе π̄т αϣεооне ᾱαоϣ ·
 аτω пе ᾱα[он по]т̄[е п̄]ш̄ᾱαо п̄ᾱ Fol. 48 a
 13 ма̄ · αϣϣ██████████³ [е] ρра[ї] π̄ т̄σο̄α' ᾱ [ρ̄λ̄α]
 п̄каρ · αϣт̄[ре ш̄]от̄ᾱ (?) ████████ ϣεπп̄ηα
 π̄ п̄εωше · αϣт̄ре то̄τω̄α' π̄ от̄εκ̄і̄ω
 е воλ ρπ̄ от̄петра · аτω от̄п̄еϣ
 14 е воλ ρπ̄ от̄петра π̄ с̄і̄вт' · от̄саеі
 ре π̄ еϣе ᾱπ̄ от̄ерωте π̄ εсоот ·
 ᾱπ̄ п̄ωт' π̄п̄еϣ εі̄εі̄б' ᾱπ̄ π̄ѳеі̄λε ·
 π̄шнре п̄ᾱααсе ᾱπ̄ π̄σ̄і̄е ᾱπ̄
 п̄ωт' ᾱ π̄κ̄п̄не ᾱ п̄εсот̄ō · аτω
 п̄н̄рп' п̄εсноϣ' ᾱ п̄ελ̄оо̄ле αϣ
 15 сооϣ · αϣот̄ω̄α' π̄σι їакωβ̄' αϣсеі ·
 αϣϣτάеі αϣп̄εх̄т' ѳн̄р' е воλ' π̄си
 п̄εер̄т · αϣκ̄п̄не αϣϣτάеі αϣот̄

¹ αϣκωте пемаϣ (ἐκύκλωσεν αὐτὸν) should come before аτω αϣϣεω.

² 'The black of the eye', i.e. pupil.

³ ἀνεβίβασεν.

- 24 тїи на соте· етшосѧ' да пре
 ѡωη ατω ετο πρε π̄ пра
 лате· етолѧ ѧѡот· п̄са]¹
 п̄арот ѡѡтот ѧтон· побре
 п̄еѡнрон ф̄накаат е ротн
 е роот· п̄ѧ п̄ωп̄т' п̄ пет со
 25 ше р̄гѧ п̄каг· отн отенге
 п̄аат п̄ ат шнре р̄ ѡл· ατω
 отроге е ѡл' р̄п̄ петтаѡн²·
 отр̄шнре ѡп̄ отпарѡenos·
 ατω ота еуѣи е кнве ѡп̄ отр̄л̄
 26 ло е асѡѡт̄³· аїхоос же ф̄па
 хоорот е ѡл· таѣи ѧ петр̄
 п̄ѡеете е ѡл р̄п̄ п̄ρωѡе·
 27 п̄саβнл' п̄ [портн] п̄е]тхичеот
 же нас е[п̄не т]еир[е п̄]относ п̄
 отоеш· [п̄]не петхичеот
 тωотн е жωот· п̄се жоос же
 тенс̄т' жосе· ατω ѧ п̄хоeis
 ан пе п̄т ас̄таѡе наї тнрот·
 28 же отреѡнос еас̄на п̄шожне
 п̄ соѣ· ατω ѡп̄ ѡп̄тсаβε п̄ р̄н
 29 тот· ѡп̄ отѡек'ѡотнокот е тре т
 сотн наї· ѡаротшопот е роот
 30 е петоеш ет п̄нот· же ѡн ере
 ша от̄а п̄ωт п̄са шо⁴· н п̄те снат
 жере от̄ѣа е ѡл· п̄ саβнл' же а
 п̄нотте таат· ατω а п̄хоeis па
 31 раагзот ѧѡот· петнотте
 пето ѧн п̄ѡе ѧ пеннотте· пен

Fol. 49 a
 [p̄лс]

¹ Two or three letters wanting.

² ἐκ τῶν ταμείων.

³ A paraphrase of θηλάζων μετὰ καθεστηκόςτος πρεσβύτου.

⁴ πῶς διώξεται εἰς χιλίους.

- 32 **ⲭⲓⲭⲉⲟⲩ** **ⲁⲉ** **ⲟⲩ** **ⲁⲟⲩⲧ'** **ⲙⲉ**· **ⲧⲉⲧⲏⲃⲱ** **ⲡ**
ⲉⲗⲟⲟⲗⲉ **ⲡⲁⲣ** **ⲟⲩ** **ⲉ** **ⲃⲟⲗ'** **ⲧⲉ** **ⲟⲩ** **ⲧⲏⲃⲱ** **ⲡ** **ⲉ**
ⲗⲟⲟⲗⲉ **ⲡ** **ⲟⲩⲁⲟⲙⲁ**· **ⲁⲩⲱ** **ⲡⲉⲩⲱⲗⲟ**
ⲟⲩ **ⲉ** **ⲃⲟⲗ** **ⲡⲉ** **ⲟⲩ** **ⲧⲟⲙⲟⲣⲣⲁ**· **ⲡⲉⲧⲉⲗⲟ**
ⲟⲗⲉ **ⲟⲩⲉⲗⲟⲟⲗⲉ** **ⲡⲉ** **ⲡⲓⲭⲟⲗⲏ**· **ⲟⲩⲁⲙⲁⲟ**
33 **ⲡⲉⲩⲱⲩⲉ** **ⲡⲉⲧ** **ⲱⲟⲟⲡ'** **ⲡⲁⲩ**· **ⲡⲉⲧⲏⲣⲡ**
ⲟⲩⲱⲟⲡⲧ **ⲡⲉ** **ⲡⲁⲣⲁⲕⲱⲡ**· **ⲁⲩⲱ** **ⲟⲩ**
34 **ⲙⲁⲧⲟⲩ** **ⲡ** **ⲟⲩⲩⲧⲉ** **ⲉⲙⲉⲥⲗⲟ**· **ⲙⲏ** **ⲡ**
ⲡⲁⲓ **ⲟⲟⲩⲟⲩ'** **ⲁⲡ** **ⲉ** **ⲟⲩⲧⲏ** **ⲟⲩⲁⲧⲏⲉⲓ**· **ⲁⲩ**
35 **ⲱ** **ⲥⲉⲧⲟⲃⲉ** **ⲟⲩ** **ⲡⲁ** **ⲟⲩⲱⲣ**· **ⲁⲩⲱ** **ⲟⲩ**
ⲡⲉⲟⲟⲩ **ⲙⲉ** **ⲡⲭⲓⲏⲃⲁ** **ⲫⲏⲁⲧⲟⲟ** **ⲃⲉ**
ⲡⲁⲩ· **ⲙⲉ** **ⲡⲉⲧⲟⲉⲩⲱ** **ⲉⲣⲉ** **ⲣⲁⲧⲟⲩ** **ⲡⲁ**
ⲡⲱⲱⲥ **ⲉ** **ⲃⲟⲗ**· **ⲭⲉ** **ⲡⲉⲟⲟⲩ** **ⲙⲉ** **ⲡⲉⲩ**
ⲧⲁⲏⲟⲩ **ⲟⲩⲏ** **ⲉ** **ⲟⲩⲧⲏ**· **ⲁⲩⲱ** **ⲥⲉⲱⲟ**
36 **ⲟⲡ** **ⲉⲧⲥⲃⲧⲱⲧ'** **ⲡⲏⲧⲏ**· **ⲭⲉ** **ⲡⲭ** **ⲟⲉⲓⲥ**
ⲡⲁⲕⲣⲏⲉ **ⲙⲉ** **ⲡⲉⲩⲗⲁⲟⲥ**· **ⲁⲩⲱ** **ⲥⲉ**
ⲡⲁⲥⲗⲥⲱⲗ **ⲩⲉ** **ⲭⲏ** **ⲡⲉⲩⲟⲩⲙⲉ** **ⲟⲩⲁⲗ**· **ⲁⲩⲡⲁⲩ**
ⲡⲁⲣ **ⲉ** **ⲣⲟⲟ** **ⲉⲧⲃ** **ⲱⲗ** **ⲉ** **ⲃⲟⲗ**· **ⲁⲩⲱ** **ⲉⲁⲩ**
ⲱⲭⲏ **ⲟⲩ** **ⲟⲩ** **ⲧⲟⲙⲟⲣⲣⲁ** **ⲉⲁⲩⲏⲁ** **ⲧⲟⲟⲩⲟⲩ**
37 **ⲉ** **ⲃⲟⲗ**· **ⲡⲉⲭⲁⲩⲩ** **ⲡⲟⲩ** **ⲡⲭⲟⲉⲓⲥ** **ⲭⲉ** **ⲉⲩ**
ⲧⲱⲡ **ⲟⲩ** **ⲡⲉⲧⲏⲟⲩⲧⲉ**· **ⲉⲡⲧ** **ⲁⲩⲡⲁⲟ**
38 **ⲧⲉ** **ⲉ** **ⲣⲟⲟⲩ**· **ⲉⲁⲧⲉⲧⲏⲟⲩⲱⲙⲉ** **ⲙⲉ** **ⲡⲱⲧ'**
ⲡ **ⲡⲉⲟⲩⲥⲓⲁ**· **ⲁⲩⲱ** **ⲉⲁⲧⲉⲧⲏⲥⲱ** **ⲙⲉ**
ⲡⲏⲣⲡ' **ⲙⲉⲡⲟⲩⲱⲧⲏ** **ⲉ** **ⲃⲟⲗ**· **ⲙⲁⲣⲟⲩ**
ⲧⲱⲟⲩⲏ **ⲡⲥⲉⲃⲟⲡⲉⲓ** **ⲉ** **ⲣⲱⲧⲏ**· **ⲡⲥⲉ**
ⲱⲱⲡⲉ **ⲡⲏⲧⲏ** **ⲡⲥⲉⲡⲁⲥⲧⲏⲥ**¹·
39 **ⲁⲡⲁⲩ** **ⲁⲡⲁⲩ** **ⲭⲉ** **ⲁⲡⲟⲕ'** **ⲡⲉ**· **ⲁⲩⲱ** **ⲙⲉ**
ⲏⲉ **ⲡⲟⲩⲧⲉ** **ⲡⲃⲗⲗⲁⲓ**²· **ⲁⲡⲟⲕ'** **ⲡⲉ**
ⲉⲧ **ⲡⲁⲙⲟⲩⲟⲩⲧ'** **ⲁⲩⲱ** **ⲡⲧⲁⲧⲁⲏⲟ**·
ⲫⲏⲁⲡⲁⲧⲁⲥⲥⲉ³· **ⲁⲩⲱ** **ⲟⲡ** **ⲫⲏⲁⲧⲁⲗⲟ**·
ⲙⲉ **ⲡⲉⲧ** **ⲡⲁⲱⲩⲓ** **ⲉ** **ⲃⲟⲗ** **ⲟⲩ** **ⲡⲁ** **ⲥⲓⲭ**·
40 **ⲭⲉ** **ⲫⲏⲁⲩⲓ** **ⲡ** **ⲧⲁ** **ⲥⲓⲭ** **ⲉ** **ⲟⲩⲁⲓ** **ⲉ** **ⲧⲡⲉ**· **ⲡ**

Fol. 49b

[pλζ]

¹ σκεπασταί.² πλὴν ἐμοῦ.³ πατάξω.

- таωрк' ꙗ та отнаѡ · аѡ ꙗта
 жоос же ꙗонѣ апок' ша ене[р] ·
 41 же ꙗнажор' ꙗ та снче ꙗѡе ꙗ[от]
 ѡрнѡе · ꙗте та σιχ αμαρτε ꙗ от
 рап' ꙗтатωѡе ꙗ отрап' ꙗ на
 жичеот · аѡ нет мосте ꙗѡо
 42 еѡ ꙗнатωѡе наѡ · ꙗна тре
 на соте ꙗре е ѡл рѡ песноч ·
 аѡ та снче паотωѡ' ꙗ ренач'
 е ѡл' рѡ песноч¹ · ꙗ не нт атраг
 тот ꙗѡ отагхмалωста жп
 43 тапе ꙗ ꙗархωп ꙗ жаже · ѡ пн
 оте еѡфране пемач · аѡ ма
 рот шωωт' нач ꙗси ꙗ шнре тн
 рот ѡ ппотте · ꙗреѡнос еѡ
 фране ꙗѡ пецѡлаос · аѡ ма
 рот тажр[о] [ѡѡоч ꙗ] ꙗ[аѡ]ελος тнрот Fol. 50 a
 ѡпнот[те] · же пе[сн]оч' ꙗ пец
 шнре сепар пецнѡ² · аѡ ѡпа
 тωѡе ꙗ отрап' ꙗ ꙗжичеот · аѡ
 нет мосте ѡѡоч' ѡпатωѡе наѡ ·
 пѣтѣѡ ѡ пнаг ѡ пецѡлаос:
 44 / аѡсраѡ де ꙗси ѡѡѡснѡ ꙗ теѡ
 ѡѡ ѡ пероот ет ѡѡѡ аѡтса
 ѡе ꙗшнре ѡ псранл' е рос · аѡ
 ѡ ѡѡѡснѡ аѡѡѡн' е ротн аѡ'
 тато ꙗ пшаже тнрот ѡ пѡ
 номос ен мааже ꙗ пѡлаос
 ꙗточ ѡ ꙗнсотс пшнре ꙗ
 45 паѡн · аѡ ꙗ тере ѡѡѡснѡ
 отѡ еѡшаже ꙗѡ псранл' тн

¹ As in A F και η μαχαира μου καταφαγεται κρεα αφ αιματος.

² An inadequate rendering of ἐκδικᾶται, καὶ ἐκδικήσεται.

τιλογία ἢ καὶ καὶ¹ ὅτι τερνιμος
ἡσνια²· εἰ τῆς γε αἰπὲς τῆς τῆς

52 ὅτι ἡσνιρε αἰ πικρανλ'. κηα

Char. καὶ εἰ παρὸς ὅτι ὅτι αἰπὸν' πῶς τῶ

XXXIII.1 ἡσν' αἰ εἰ ὅτι εἰ ὅτι· αὐτὸς πα
λε πεσμιος ἐντ αὐτῶς ἐν
σνιρε αἰ πικρανλ' εἰσμιος εἰ ὅ
ος ἡσνι αἰπὸς πρῶς αἰ

2 πνότες εἰπῶς αἰπὸς· αὐτὸς πε
καὶ γε πρῶς αἰπὸς εἰ ὅτι ὅτι
κα³· αὐτὸς αὐτῶς αἰπὸς εἰ ὅτι
ὅτι σνιρ· αὐτὸς αὐτὸς αἰπὸς
εἰ ὅτι ὅτι πρῶς αἰ φαρραν⁴ αἰπ
πικρὰ ἢ καὶ καὶ· ἐρε πεκαρτε
λος πεκαρ· ἡσνι οἰπῶς αἰπὸς·

3 αὐτὸς αἰ πρῶς αἰπὸς εἰ πεκαρτος·
αὐτὸς πεκαρτῶς οἰπὸς τῶς
σε ὅτι πεκαρ· ἡσνι ὅτι
σεσσιον' ὅτι ρατῶ· αὐτὸς αὐτὸς εἰ (?)

4 ὅτι ὅτι ἡσνι πικρὰ γε· ἡσνι οἰπὸς
παῖ ἐντ αὐτῶς αἰπὸς εἰ οἰπὸς
ἡσνι αἰπὸς· ἡσνι κληρονομία·

5 αἰπὸς ἡσνι οἰπὸς ἡσνι ἡσνι· αὐ
τὸς αἰπὸς αἰπὸς αἰπὸς ἡσνι
ὅτι πεκαρτῶς αἰπὸς ἡσνι
αἰπὸς ἡσνι· ἡσνι πε φτλν αἰ

6 πικρανλ'· αἰπὸς ὅτι αἰπὸς⁵ ὅτι
περ' αὐτὸς αἰπὸς τρε αἰπὸς πῶς

7 πε αἰπὸς ὅτι τεκαρτε· αὐτὸς ἡ
τὸς· τε φτλν ἡσνι· πρῶς
αἰπὸς' εἰ περὸς ἡσνι ὅτι· αὐ

Fol. 51a

[pα]

¹ ἐπὶ τοῦ ὕδατος Ἀντιλογίας Καδής.

² Σείν.

³ Σεινά.

⁴ Φαράν.

⁵ Ρουβήν.

- ω πτ̄ χιτ̄ ε̄ ροτ̄ η̄ ε̄ πεφ̄λαος̄ ·
 ἡσε̄διακρινε̄ πας̄ ἡ̄σῑ πεφ̄σιχ̄
 σε̄παχῑ ραπ̄ ἡ̄μας̄¹ ᾱτω̄ ἡ̄τοκ̄
 πετ̄ πᾱσ̄ωπε̄ πας̄ ἡ̄ βο̄η̄ος̄ ·
 ε̄ βο̄λ' ρ̄ἡ̄ πεφ̄χῑχε̄ο̄τ̄ · ᾱτω̄ πε
 8 χας̄ ἡ̄ λε̄τε̄ῑ · χε̄ † ἡ̄ λε̄τε̄ῑ ἡ̄ πεφ̄
 μᾱεῑ · ᾱτω̄ τεφ̄μᾱε̄ · ᾱε̄ πρ̄ω̄μ̄ε̄
 ε̄τ̄ ο̄τᾱᾱβ' πᾱῑ ε̄ντ̄ ᾱτ̄πειρᾱζε̄
 ᾱμο̄ς̄ ρ̄ἡ̄ ο̄τ̄πειρᾱζε̄² · ᾱτ̄σᾱρο̄τ̄
 ᾱμο̄ς̄ ρ̄ῑχ̄ἡ̄ π̄μο̄ο̄τ̄ ἡ̄ τᾱντ̄ῑλο̄
 9 τ̄ιᾱ · πετ̄ χ̄ω̄ ᾱμο̄ς̄ ᾱε̄ πεφ̄εῑω̄τ̄
 ᾱἡ̄ τεφ̄μᾱᾱτ̄ χε̄ ᾱἡ̄ ῑνᾱτ̄ ε̄ ρο̄ς̄ ·
 ᾱτω̄ πεφ̄'σ̄π̄νο̄τ̄ ᾱἡ̄ πε̄ φ̄σο̄τ̄ω̄νο̄τ̄
 πεφ̄νε̄σ̄η̄ρε̄ ᾱφ̄κᾱᾱτ̄ ἡ̄σ̄ω̄ς̄ ·
 ε̄φ̄ε̄ρ̄ᾱρε̄ρ' ε̄ πεκ'̄σ̄ᾱχε̄ · ᾱτω̄
 10 ᾱφ̄ᾱμᾱρ̄τε̄ ἡ̄ τεκ̄ᾱῑᾱθ̄νη̄κ̄η̄ · σε̄πᾱ
 τᾱτο̄ ἡ̄ πεκ̄ᾱῑᾱῑω̄μᾱ ε̄ ἱ̄ᾱκ[ω̄β̄] ·
 ᾱτω̄ πεκ'̄πο̄μο̄ς̄ ε̄ π̄ῑσ̄ρᾱνλ' σε̄
 πᾱτᾱλε̄ σ̄ω̄τ̄ρ̄η̄νε̄ ε̄ ρ̄ᾱῑ ρ̄ἡ̄
 τεκ'̄ ο̄ρ[τ̄η̄] ο̄τ̄ ᾱε̄
 11 πεκ̄ο̄τ̄σ̄ιᾱστῑρ̄ι[ο̄ν̄ · π̄]χο̄ε̄ῑς̄ σ̄μο̄τ̄
 ε̄ τεφ̄σ̄ο̄μ̄ · ᾱτω̄ περ̄[β̄η̄ο̄ο̄]τε̄ ἡ̄ πεφ̄
 σ̄ῑχ'̄ σ̄ω̄πο̄τ̄ ε̄ ρο̄κ̄ · π̄τ̄ ο̄τ̄ω̄ ο̄π'̄ ἡ̄ ἡ̄
 † πε̄ ἡ̄ πεφ̄χῑχε̄ο̄τε̄ · ἡ̄τ̄ ᾱτ̄τω̄ο̄τ̄η̄
 ε̄ χ̄ω̄ς̄ · ᾱτω̄ πετ̄ μ̄ο̄στε̄ ᾱμο̄ς̄ ᾱἡ̄ρ̄
 12 τ̄ρε̄ τ̄ῡῑ χ̄ω̄ο̄τ̄ ε̄ ρ̄ᾱῑ: ᾱτω̄ πεχ̄ᾱς̄
 ἡ̄ β̄ε̄ν̄ᾱμ̄εῑ · χε̄ π̄μ̄ε̄ρῑτ̄ ἡ̄ το̄ο̄τ̄ε̄
 ἡ̄ π̄χο̄ε̄ῑς̄ φ̄η̄ᾱο̄τ̄ω̄ρ̄ ρ̄ἡ̄ ο̄τ̄τᾱχ̄ρο̄ ·
 ᾱτω̄ π̄η̄ο̄τ̄τε̄ πᾱρ̄ ρ̄ᾱἱ̄β̄ε̄ς̄ ε̄ βο̄λ' ε̄
 χ̄ω̄ς̄ ρ̄ἡ̄ περ̄ο̄ο̄τ̄ τ̄η̄ρο̄τ̄ · ᾱτω̄ ᾱφ̄
 ᾱἡ̄το̄ν̄ ᾱμο̄ς̄ ρ̄ἡ̄ τ̄μ̄η̄τε̄ ἡ̄ πεφ̄το̄τ̄ε̄ῑν̄ ·

Fol. 51 b

[p̄μα]

¹ A kind of double rendering of καὶ αἱ χεῖρες αὐτοῦ διακρινούσιν αὐτῷ.

² ἐπείρασεν αὐτὸν ἐν Πείρᾳ.

- 13 аτω пѣхач ꙗ ѿснѣ' же ере пѣч
каѣ шооп' е боа' рѣ пѣсѣѡѡ аѣ
пѣоѣсѣ е боа' рѣ ꙗ тѡщ' ꙗ тпѣ
ѣꙗ ꙗѡте аτω е боа' рѣ ꙗ пнѣн
- 14 аѣ пнѡѡтн¹ ет пѣщѡѣ' аτω пѣч
ѣннѣѣ еѡшооп' рѣ пнѡѡтѣ²
е боа' рѣ ꙗ кѡтѣ аѣ прн аτω е
- 15 боа' рѣ пѣѡк' ꙗ пѣѡте³ е боа' рѣ
пѣѣсѣ ꙗ пѣѡѡт ꙗ пѡѡтѣн аτω
е боа' рѣ пѣѣсѣ ꙗ пѣѡтѡс⁴ ꙗ
- 16 щѣ енеѣ аτω ꙗ тпѣ⁵ ѣꙗ пѣѡк' аѣ
пѣкаѣ аτω пѣт' щнп' ꙗ тѡѡтѣ аѣ
пѣ пт ѡѣѡѡнѣ е боа' рѣ пѣѡтѣ⁶
ѣѣѣѣ ѣꙗ тѡпѣ ꙗ ѿснѣ' аτω
ѣꙗ тѣнѣ ꙗ ѡѡѣ ѣѣѣѣ ѣѡѡт рѣ
- 17 пѣѣснѡѡт ере пѣѣ'сѡ ѡ ꙗѣ ꙗ ѡѡѡрꙗ
аѣ ѣѣсѣ аѣ ѣѡсѣ аτω пѣѣтѡп' ѣѡ ꙗ
ѡѣ ꙗ ѡѡтѡп' ꙗ ѣѡпѡкѣѡѡтѣсѣ
ѣѣпѡкѡнѣ ꙗ рѣѡѡт ꙗ пѣѣѡѡтѣсѣ
тнѡѡт рѣ ѡѡсѡп' щѣ ѡрнѣѣ аѣ
пѣкаѣ пѣ ꙗ пѣтѣѣ пѣѣѣѣѣ'
аτω пѣ ꙗ пѣ ꙗѡѡ ꙗ ѣѡпѡсѣѣ
- 18 аτω пѣхач ꙗ сѡѡѡѡѡн⁷ же еѡ Fol. 52^a
ѣѣѣѣ ꙗ [сѡѡѡѡѡн] рѣ пѣѣ'ѣѣ е боа' аτω [p̄eēb̄]
- 19 ѣѣсѣ[ѣѣ⁸ рѣ] пѣѣѣѣ ꙗ щѡпѣ рѣ
рѣѡѡт сѣпѡѡѡѡт е боа' аτω тѣтꙗ
пѣѣѣѣѣѣѣ рѣ пѣѣ ет ѣѣѣѣѣ ꙗ
тꙗѡѡѡт ꙗ ѡѡѡѣѣ ꙗ ѡѡѡѣѣ

¹ ἀβύσσων πηγῶν.² There is no equivalent for пнѡѡтѣ in the Greek—καθ' ὥραν γενημάτων ἡλίου τροπῶν.³ 'Fulfilment of the months'; Gr. συνόδων μηνῶν.⁴ βουνῶν ἀενάων.⁵ Without equivalent in the Greek.⁶ ἐν τῷ βάτῳ.⁷ Ζαβουλὼν.⁸ Ἰσσαχάρ.

26 **ⲙⲓⲛ** ⲟⲩⲟⲛ **ⲡⲓⲟⲩ** **ⲙⲓ** **ⲡⲓⲟⲩ** **ⲡⲓⲙⲉⲣⲓⲧ**·

Fol. 52b

· **ⲡⲉⲧ** **ⲃⲏⲕ** **ⲉⲭⲓ** **ⲧⲡⲉⲉ** **ⲡⲉ** **ⲡⲉⲛⲃⲟⲛ**

[**ⲣⲓⲙⲉⲧ**]

ⲑⲟⲥ **ⲁⲩⲱ** **ⲡⲉⲟⲟⲩ** **ⲙⲓ** **ⲡⲉⲥⲧⲉⲣᲉⲱⲙⲁ**·

27 **ⲁⲩⲱ** **ⲧⲉⲥⲕⲓⲡⲓ**¹ **ⲡ** **ⲧⲁⲣⲭⲏ** **ⲙⲓ** **ⲡⲓⲟⲩ**

ⲧⲉ· **ϣⲏⲁⲩⲱⲡⲉ** **ⲣⲁ** **ⲧᲓⲟⲙ** **ⲙⲓ** **ⲡⲉⲕ**

ⲥⲃⲟⲉⲓ **ⲱⲁ** **ⲉⲛⲉⲣ**· **ⲁⲩⲱ** **ϣⲏⲁⲡⲟⲩ**

ⲭⲉ **ⲉ** **ⲃⲟⲗ** **ⲣⲓ** **ⲣⲏ** **ⲙⲓⲙⲟⲕ** **ⲙⲓ** **ⲡⲭⲁⲭⲉ**· **ⲉϥ**

28 **ⲭⲱ** **ⲙⲓⲙⲟⲥ** **ⲭⲉ** **ⲉⲕⲉⲧⲁⲕⲟ**· **ⲁⲩⲱ** **ⲡⲓⲥ**

ⲣⲁⲛⲗ **ⲡⲁⲟⲩⲱⲣ** **ⲙⲁⲧⲁⲁϥ** **ⲉϥⲧⲁⲭⲣⲏⲟ**

ⲣⲓ **ⲡⲕⲁⲣ** **ⲡ** **ⲓⲁⲕⲱⲃ**· **ⲣⲓⲭⲓ** **ⲟⲩⲏⲁⲣ** **ⲡ**

ⲥⲟⲩⲟ **ⲣⲓ** **ⲏⲣⲓ** **ⲁⲩⲱ** **ⲧⲡⲉ** **ⲥⲓⲁⲡⲱⲣⲱ**

ⲉ **ⲃⲟⲗ** **ⲡ** **ⲕⲗⲟⲟⲗⲉ**· **ⲡᲉⲣⲱⲟⲩ** **ⲡⲁⲕ** **ⲡ**

29 **ⲟⲩⲉⲓⲱⲧⲉ**· **ⲡⲁⲓⲁⲧⲏ** **ⲡⲓⲧⲟⲕ** **ⲡⲓⲥⲣⲁⲛⲗ**·

ⲡⲓⲙⲉ **ⲡⲉ** **ⲡⲕⲉ** **ⲗⲁⲟⲥ** **ⲉⲧⲓⲧⲱⲛ** **ⲉ** **ⲣⲟⲕ**

ⲉⲣⲉ **ⲡⲭⲟⲉⲓⲥ** **ⲡⲟⲩⲣⲙⲓ** **ⲙⲓⲙⲟϥ**· **ϣⲏⲁ**

ⲙⲓⲱⲩⲉ **ⲉ** **ⲭⲱⲕ** **ⲡⲓⲧⲓ** **ⲡⲉⲛⲃⲟⲛⲑⲟⲥ**·

ⲁⲩⲱ **ⲧⲥⲏϥⲉ** **ⲙⲓ** **ⲡⲉⲕⲱⲟⲩⲱⲟⲩ**²· **ⲡⲉⲕ**

ⲭⲓⲭⲉⲟⲩ **ⲡⲁⲭⲓⲟⲗ** **ⲉ** **ⲣⲟⲕ**· **ⲁⲩⲱ** **ⲡⲓⲧⲟⲕ**

Chap **ⲕᲓⲡⲁⲣⲱⲙⲓⲭ** **ⲙⲓ** **ⲡⲉⲧⲏⲁⲣ**· **ⲙⲱⲟ̅ⲥⲏⲥ**

XXXIV. 1 **ⲁⲉ** **ⲁϥⲡⲱⲧ** **ⲉ** **ⲣⲣⲁⲓ** **ⲉⲭⲓ** **ⲁⲣⲁⲙⲱⲟ**³

ⲡⲧⲉ **ⲙⲱⲁⲃ** **ⲉⲭⲓ** **ⲡⲧⲟⲟⲩ** **ⲡⲁⲃⲁⲧ**·

ⲉⲭⲓ **ⲡⲕⲟⲟⲣ** **ⲡ** **ⲫⲁⲥⲏⲁ**⁴ **ⲉⲧ** **ⲡⲡⲉ** **ⲙⲧⲟ**

ⲉ **ⲃⲟⲗ** **ⲡ** **ⲣⲓⲉⲣⲓⲭⲱ**· **ⲁⲩⲱ** **ⲡⲭⲟⲉⲓⲥ** **ⲁϥ**

ⲧⲟⲩⲟϥ **ⲉ** **ⲡⲕⲁⲣ** **ⲧⲏⲣᲉ** **ⲡ** **ⲥⲁⲗⲁⲁⲁ**

2 **ⲱⲁ** **ⲣⲣⲁⲓ** **ⲉ** **ⲁⲗⲏ**· **ⲁⲩⲱ** **ⲡⲕⲁⲣ** **ⲧⲏⲣᲉ**

ⲏ **ⲡⲉⲡⲑⲁⲗⲉⲓⲙ**⁵ **ⲙⲓ** **ⲡⲕⲁⲣ** **ⲡ** **ⲉⲫⲣⲁⲓ** (= **ⲙⲓ**)

ⲙⲓ **ⲙⲁⲡⲁⲥⲥⲏ**· **ⲁⲩⲱ** **ⲡⲕⲁⲣ** **ⲧⲏⲣᲉ**

3 **ⲡ** **ⲓⲟⲩⲁⲗ** **ⲱⲁ** **ⲧⲉⲑⲁⲗⲗⲁⲥⲁ** **ⲡ** **ⲣⲁⲏ**· **ⲡⲙ**

ⲧⲉⲣⲏⲙⲟⲥ **ⲙⲓ** **ⲡⲕᲱⲧⲉ** **ⲡ** **ⲣⲓⲉⲣⲓⲭᲱ**

ⲧⲡⲟⲗⲓⲥ **ⲡ** **ⲣᲣⲙ** **ⲡ** **ⲧⲉⲫⲟⲓⲙⲓⲕⲏ**⁶

¹ καὶ σκεπάσει.

² μάχαιρα καύχημά σου.

³ Ἀραβῶθ Μωὰβ.

⁴ Φασγά.

⁵ As in A F Νεφθαλεμ.

⁶ πόλιν φοινίκων.

Fol. 53a

[paa]

- 4 шѧ ѡраї е снѣѡр • пѣхе пѡоеіс
 ѡе аа мѡѣснс ѡе паї пе кѡр ен
 т аїѡрн е тѣннтѣ п абраѡам¹
 мп їсак' мп їакѡб' еїѡ ааос
 наѣ ѡе †[на† наѣ аа] петїсперма
 аїтре н[евѡ]л' наѣ е роѣ нѣ на
 5 ѡн' ѡ[е] е ѡотн е роѣ' ан • аѡ аѣ
 мѡѣ рп пма ет аааѡ псї мѡ
 ѣснс прѡѡѡл' п пѡоеіс рп пѡѡ
аа мѡаб' рїтп пѡѡѡе п пѡоеіс •
 6 аѡ аѡѡеѣ рп ѡаї, рїѡтн,
 пнеї аа фѡѡр' аѡ мп лаѡѡ со
 отн п теѡнаїсе шѧ ѡраї е поѡт •
 7 мѡѣснс ѡе неѣ рп ѡе ѡѡѡте
п роѡпе п тере ѡѡѡ аѡ неѣ
 ѡл' мп ѡѡѡлѡстп • ѡте аа
 8 п ѡѡѡѡ • аѡ п шнре аа пс
 рѡл' аѡрїе аа мѡѣснс рп ара
 ѡѡ' пте мѡаб' рїѡп пѡѡѡ
 пнс аапе ааѡ е ѡѡл п рїерїѡѡ
 мааб пѡѡѡ • п тер ѡѡѡн' ѡе
 е ѡѡл' псї неѡѡѡ аафѡѡе мп
 9 прїе аа мѡѣснс, аѡ їнсѡѡс
пшнре п наѡн аѡѡѡѡ' п пѡѡ
аа мпт рѡ п рнт' а мѡѣснс
 ѡар на ѡѡѡѣ рї ѡѡѣ' аѡ аѡ
 ѡѡѡ пѡѡѣ псї п шнре аа пс
 рѡл' еѡѡїре кѡѡ ѡе епта
 пѡоеіс рѡн е ѡѡѡѣ аа мѡѣснс
 10 аѡ аапе не проѡнтнс ѡѡ
 отн рп псѡѡл' пѡе аа мѡ
 ѣснс еѡ пѡоеіс ѡѡѡѡѣ п

¹ 'Авраам.

- 11 զծ զի զծ․ զի զենաւսն տիրոս
 ևի զենսիրե քա՛յ քնտ քո
 քս քոօս՛ է տր քաօ զի քնզ
 ք քնե զի քաօ ևի քս
 12 զաւրալ¹ տիր[օ]տ [աօ ևի ք]սքաօ՛․ ք Fol. 53 b
 քոս քսիրե ա[օ]տ [քս]սիք՛ ք [քե]
 քօօս՛ քնտ ևօճքնս աօ և
 ք ևտ է քօա և քսքաօ
 տիր՛․ ✠ ✠ ✠ ✠ ✠ ✠ ✠

:ΠΤΕΥΤΕ:

:ΡΟΗΟΠΟΗ²:

:ΕΙΡΗΝΗ ΤΗ ΤΡΑΨΑΝΤΙ

:ΚΑΙ ΤΗ:

ΑΝΑΓΙΝΩΣΚΟΗΤΙ:

¹ τοῖς θεράπονσιν αὐτοῦ.

² The name of the book is written below the text as in B A F.

1

Chap. I. 1 **п**шѡхѣ **ѡ** пхоеіс аѣшѡеі шѡ
 ѡнас пшнре **п** алаѡеі еѣшѡ
 2 **ѡ**еос же• тѡотн [п]ѣ ѡн е граї
 е тнпेतн тнос **ѡ** полеіс• нѣ
 кнрѣсе [е] граї **п** рнтѣ же а пето
 еш **п** тескасіа¹ еї е граї **ѡ**па **ѡ**
 3 то е ѡл• аѡ аѣтѡотн **п**сї
 ѡнас е пѡт е ѡарсеіс² **п** наг
 рї **п**ро **ѡ** пхоеіс• аѡ аѣѡн
 е граї е ѡпн³• аѣѡн отхоеі еѣна
 снр е ѡарсеіс• аѣѣ тетрнне еѣ
 таде е роѣ• еснр **пѡѡ**аѣ е ѡарсеіс
 4 **п** нагрї **п**ро **ѡ** пхоеіс• аѡ пх
 еіс аѣтотнос относ **п** тнос
 е граї еї е ѡалласа атнос **п**
 роіеі [шѡпе] е граї **п** рнтѣ аѡ
 5 пхоеі аѣшнѡтнере⁴ е тако• аи
 неѣ **р** роте рї относ **п** роте
 аѡ аѡш е ѡл **п**сї пота пота
 е граї е пѣнотте• аѡ атнос
 же е ѡл рї пскетн ет рї пхоеі
 е теѡалласа• е тре пхої асаї
 е роот• ѡнас же аѣѡн е граї е
 потїт **ѡ** пхоеі аѣпкотн аѣ
 6 **ррр**• аѡ аѣѣ пѣѡтѡеі е роѣ

Fol. 54a

16

¹ τῆς κακίας.

εἰς Ἰόππην.

² Θαρσίς.

⁴ ἔκινδύνει.

ΖΗΓΑΔΤΗΡ Υ ΕΥΚΑΔΩ
 ΝΟΘΗΩΠΗΡΕΑ ΔΙΧΕΤ
 ΧΟΟΡΕΝΤΑΝΙΩΥΣΗCΑΔΥΜ
 ΠΕΜΤΟΕΒΟΛΜΠΙCΡΑΝΑ
 ΤΗΡΥ ΔΔΔΔΔΔΔΔ
 ΔΔΔΔΔΔ ΔΔΔΔΔΔ

ΕΥΤΕ
 ΡΟΝΟΜΙΟΝ
 ΕΙΡΗΝΗΤΩΓΡΑΥΑΝΤΙ
 ΚΑΙΤΩ
 ΑΝΑΓΓΙΝΩCΚΟΝΤΙ
 ΙΩΝΑΣ

ΠΩΔΧΕΩΠΧΟΕΙCΔΥΩΠΕCΩΔ
 ΙΩΝΑΣΠΩΠΡΕΝΔΑΔΘΕΙCΧΟ
 ΔΩCΧΕΤΩΟΥΝΓΒΩΚΕΓΡΑΙ
 CΤΝΙΝΕΥΗΤΝΟΔΑΠΟΔΕΙCΤ
 ΚΗΡΧΕCΕΓΡΑΙΝΓΗΤCΧΕΑΠΕCΟ
 CΙΩΗΤΕCΚΑΔΙΔΕΙΕΓΡΑΙΔΑΜ
 ΤΟΕΒΟΛ ΔΥΩΔΥΤΩCΤΗΝΔΙ
 ΙΩΝΑΣΕΠΩΤΕΘΑΡCΕΙCΗΝΔΕ
 ΡΗΙΤΓΟΔΠΧΟΕΙC ΔΥΩΔΥΒΩΚ
 ΕΓΡΑΙΕΙΟΠΗ ΔΥΔΝΟΥCΧΟΕΙCΤΑ
 CΟΗΡΕΘΑΡCΕΙCΔΙCΤΕΙCΗΔΕCΤ
 ΤΑΔΕCΡΟΤΕCΟΗΡΗΝΔΑCΕΒΑΡCΗ
 ΝΝΑΓΡΗΠΓΟΔΠΧΟΕΙC ΔΥΩΠΧ
 ΕCΔΥΔΥCΤΑΝΟΕΟΥΝΟΔΗΤΗΟΤ
 ΕΓΡΑΙCΙΕΒΑΛΛΑCΕCΔΥΠΟCΗ

- ἵσσι πνεεϋ ет ρι ρη¹ еϋϋω αἰεος
 наϋ же е тбе от ἵток нρρρρ· τω
 от[н] нт̄ епекалеи αἰ пенноуте
 мещан² еϋенаρμῖ ἵσι пенноут
 7 те нтῖ т̄α мот· пезе поѡа поѡа
 αἰ пет ριτοотωϋ же αἰнеитῖ ἡ
 тῖпнех κληρος тарῖ еиее же е
 тбе от ἡ ρωῆ τεкаσiα³ [ρι ϋων]·
 атнех κληρος атω α πεκλ[ηρος]
 8 εἰ εϋῖ ἰωνас· пезаѡ наϋ же [та]
 мон же е тбе от ἡ ρωῆ тек[α]
 σiα ρι ϋων· от те текеиопе· α[τω]
 ἡтакеῖ тωн· атω екнаб[ωн]
 е тωн⁴· нтῖ от е ῃол ἵток· ἡ
 аш ἡ χωρα· атω е ῃол ρῖ ἡ аш н
 9 лаос· атω пезаѡ наѡ же ант̄
 пр̄αῖραλ анок αἰ пхоеис атω
 пхоеис пноуте ἡ тле· εἷш̄αἰ
 ш̄е наϋ анок паῖ ент аϋтаμιο
 10 θαλλασσα· н̄αἰ пет шотωот· атω
 атρ ρоте ἵσι ἡρωие ρ[ἡ от]нос ἡ ρо Fol. 54b
 те· пезаѡ наϋ же е тбе от акρ паῖ ῃ
 епеῖ⁵ атеие ἵσι ἡρωие же ἡтаϋ
 пот ἡ наρρῖ φο⁶ αἰ пхоеис е ῃол
 11 же аϋтаμιοот· пезаѡ наϋ же от
 пе ет ἡпааϋ нан же ере θαλ
 ласса лоссо ἡроеие е ρон· е ῃол
 же теθαλλас[са] нестωотн ἡροото
 12 есперсе ἡ отноσ ἡроеие· пе

πρωρεῖς.

κακία.

‘Whither goest thou’; an addition to the usual text.

διότι

² ‘Perhaps’; Gr. ὅπως.

⁶ = φοο; compare фит = фрит (ii. 4).

- же ѿонас пат же чѣтѣ ꙗтетѣ
 ност е ѿалласа • аѿо сѣало
 есо ꙗроене е рѣтѣ • е ѿол же аї
 ене анок' же е тѣннт' ере пѣї
 13 ност ꙗроене гї жѣтѣ • аѿо неѣ
 еїре ꙗ апа тоотѣ¹ ꙗсі ꙗроене
 ектѣот е пекро • аѿо аѣп ѣтѣ
 ктѣот е ѿол же теѿалласа нес
 14 [р]роене ене е жѣот • аѿо аѣ
 [ѿ]ѣ е ѿол е гѣаї е ꙗроене еѣѣ
 аѣо же аѣп ѣтѣ е рѣ
 [ꙗ]роене² • аѣп тѣ неѣ е тѣе те
 [ѣ]ѣѣ аѣ пѣї рѣне • аѣп еп е
 гѣаї е жѣп ꙗ ѣтѣ ꙗ ꙗїаї
 ѣп • е ѿол же ꙗѣ ꙗтѣ ꙗроене еп
 15 тѣѣѣѣѣ аѣаѣ • аѿо аѣѣ
 ꙗ ѿонас аѣѣѣ е гѣаї е ѿал
 ласа • а те ѿалласа ѣѣѣ ꙗ
 16 роене • аѿо ꙗроене аѣѣ ѣѣ гѣ
 тѣ аѣ ꙗроене гѣ ѣтѣ ꙗ ѣѣ аѣ
 ѣ аѣѣѣ ꙗ ѣѣѣѣ аѣ ꙗроене
 17 аѣѣ ꙗ ѣѣѣѣ ꙗѣ ꙗроене
 ѣ ѣѣѣѣѣѣ ѣѣѣѣ ꙗ ѣтѣ ꙗ ꙗ
 тѣ аѣѣѣ ꙗ ѿонас • аѿо не
 ре ѿѣ ꙗ гѣтѣ ꙗ кѣтѣ ꙗ ѣѣ
 ѣѣ ꙗроѣ аѣ ѣѣѣ ꙗѣѣ
 2 аѿо аѣѣѣ ꙗсі ѿѣ е ꙗро
 еїс пѣѣѣѣ еѣѣ гѣтѣ аѣ
 3 ꙗкѣтѣ • еѣѣѣ аѣѣѣ же аїѣѣѣ
 ѣѣ е ѿол гѣѣ тѣ ѣѣѣѣ е гѣаї
 е ꙗроене ꙗ ꙗѣѣѣѣ аѣѣѣѣѣ

Fol. 55a

ѣ Chap. II. 1

¹ παρεβιάζοντο.² 'Be not wroth with us, O Lord'; Gr. μηδαμῶς Κύριε.

- е роєи· аїωш е ѡλ єї η ρηтѣ η
 аєїпте· аτω акωтѣ е па ρро·
 4 оѡ акноѡт е ρраї еншиη ає
 фнт¹ η ѡαλλασса· аτω ρенеє
 ρωот аτкωте ероєи некρο
 те тнрот аїη некροєи атеї е
 5 ρраї е ѡвеи· анок ρω аїѡω [αειος]
 ѡе аτноѡт е ѡλ η ηαρρη п[екρο]
 ара фпаотωρ е тоот' е ѡω[шт]
 6 е некρ̄пє ет оѡαδ'· а ρєиєωот
 єї е ρотиη ηаї ѡа та ψтχη· а пноти
 η ρає кωте ероєи· [οτρτλος² аѣ]
 7 кωте е та апе· аїѡ[ωη е песнт]
 енотωш[η] ηтотєи· е пе сн[т]·
 еткαρ ере некριμοχλос аєαρте
 ѡа енеρ· аτω кηαєиє аєα η
 ωηѡ е ρраї ρη птако е ρраї ѡа
 8 ρок пѡєиє па нотте· ρѣ η
 тре та ψтχη ѡω[не (?) η] тоот аїρ Fol. 55^b
 пєєт[є] ає пѡєиє аτω аєаре па
 ѡληλ єї е ρраї ѡа ρок η ηαρρη
 9 некρ̄пє ет оѡαδ'· пет ρареρ
 єи пет ѡтєєт аїη ηѡλ аτ
 10 кω ηсωот ає петηа· анок
 ѡе ρη отρροот η тωѡѡ ρи єζοиє
 λοτηєєиє³ фηαшωωт ηακ η
 ототсiа η отѡаї ηє ηт аїєрнт
 аєиєот фηαтαατ ηακ е па от
 11 ѡаї пѡєиє· аτω аѣотєρ
 сαρηє ає пкηтос аѣнотѡє
 η їωηас єхη пет ѡтшот·

¹ = фгнт.² See Ciasca, *Fragmenta*, ii, p. 344. Swete's Greek text has
 ἔδω ἡ κεφαλὴ μου εἰς σχισμὰς ὀρέων.³ ἐξομολογήσεως.

- нот се пхоѣис ѡи та΄ψтхн ꙗ
 тоот е бола же напоте наї
 4 е мот ероте[^]ωнѣ. аτω пехе
 пхоѣис ꙗ ѿона же ене анѣ
 5 каѣ ꙗ рнт ꙗток еѣате. аτω
 ѿонас аѣр ꙗбола ꙗ тпоѣис
 аѣрмоос ѣпе мто е бола ꙗ тпо
 ѣис аτω аѣтаѣо наѣ ѣ пѣа
 ет ѣѣаѣ ꙗ отскннн. аѣрмоос
 6 га рос еѣѡи гаїѣс га рос ѡан
 т ѣнаѣ же от пет наѡѡпе рꙗ
 тпоѣис. аτω пхоѣис аѣотер
 сарне ꙗ отѣнт ꙗ еѣлоѣ аτω
 аѣѣотѡ ехꙗ ѿона. е тре ѣ ꙗ гаї
 ѣс е ѡѡѣ е бола рѣ пѣрѣисе. аτω
 аѣраѡе ꙗѣи ѿонас рꙗ от
 нос ꙗ раѡе ехꙗ ꙗѣнт ꙗ еѣ
 7 лоѣ. аτω пнотте аѣотер
 сарне ꙗ отѣнт ѣ пнаѣ ꙗ
 ртооте ѣ пѣрѣасте аѣот
 рѣѣ ꙗѣнт ꙗ еѣлоѣ аѣѡ
 8 оте. аτω аѣѡѡпе ере при
 наѡа пнотте аѣотерса[рне]
 ꙗ от тнт еѣрокѣ аτω [REDACTED]¹
 роѣ. аτω [а]при[^] рѣоте е[та]
 пе ꙗ ѿона аѣѡѡсѣ ꙗрнт
 аτω аѣна тоотѣ е бола пѣѡ[аѣ]
 же напоте наї е мот е рѣ[те]
 9 ѡнѣ. аτω пехе пхоѣис [пнот]
 те ꙗ ѿона же ене анѣна[р]
 ꙗ рнт ꙗток[еѣате] ехꙗ ꙗѣнт
 ꙗ еѣлоѣ. аτω пѣѡѣ же аїѣ

Fol. 57 a

[7]

¹ Two or three letters wanting. Gr. συνκαίοντι.

> НЕПРАЗЕИС И [НАПОСТОЛОС] <

Fol. 58^a Chap. I. 1 пшорп̄ мен п̄ лотос аїтаиоу
 ⲁ ω θεοφιλε ε τ̄θε ρωη ние п̄та ιϛ

архι¹ п̄ наат аτω п̄ ϣс̄ω п̄ ρнтоу.

2 ш̄а ρраї е пероот п̄таѡнаλαβ̄βα²

не а̄иоу ас̄ρωн е тоот̄ п̄ неѡа
 постоѡос ρит̄п̄ пепн̄а ет от

ааб̄ еташ̄еоеиш̄ а̄е пет̄аѡѡеліон

3 паї п̄т ас̄ρотп̄от. паї п̄т ас̄та

ρоу е рат̄ѣ наѡ ес̄он̄̄ а̄и[п̄]са трес̄
 еот ρп̄ ρаϩ а̄е маеи п̄реие п̄ ρоот
 ес̄отωн̄̄ е ѡл̄ наѡ аτω ес̄ш̄аже

4 е τ̄θε т̄еі̄п̄теро а̄е п̄п̄от̄е. аτω

ес̄отωа̄е п̄а̄ӣаѡ неѡп̄араѡѡеіле³

наѡ е т̄а̄е еі е ѡл̄ ρп̄ ѡіерот̄са̄л̄н̄а̄
 а̄л̄ла ес̄ω е перн̄т а̄е п̄іот̄ паї

п̄та тет̄і̄с̄от̄а̄еу: п̄еѡаϩ же

Ⲭ⁵ і̄ωϩанн̄с̄ мен ас̄ѡап̄т̄ізе ρп̄ от

а̄оот̄ п̄т̄ωт̄п̄ с̄енаѡап̄т̄ізе

а̄ӣωт̄п̄ ρп̄ от̄п̄н̄а̄ ес̄от̄ааб̄

а̄ӣп̄са ρаϩ п̄ρоот̄ а̄н̄ а̄ла^(sic) ш̄а т̄п̄п̄

6 т̄н̄к̄ост̄н̄⁴: п̄тоот̄ се ас̄ωоот̄ϩ

ас̄ш̄ноуѣ ес̄ш̄ω а̄ӣо̄с̄ же п̄ѡеіс̄

¹ Н архей, ἡρξато.

² Н п̄таѡналаѡӣѡан̄е, ἀνελήμφθη.

³ Н неѡп̄араѡѡеіе, παρήγγειλεν.

⁴ ш̄а т̄п̄п̄т̄н̄к̄ост̄н̄ has no equivalent in the Greek.

- λογαίος нѣ μαθαίος ἰάκωβ
 βοc πνнре н ἰακωβος· παῖ τнрот
 οτпроскарτερι нѣ ἰοῦδας
 14 πннре н ἰακωβος· παῖ τнрот
 οτпроскарτερι¹ е пешлнл нѣ
 ρенсрнне аτω μαρίαν тѣаат
 15 н ιс нѣ неусннѣ τнрот· ρаῖ
 ае н неῖ ρоот аτωотн нси пе
 трос н тѣнте н несннѣ еот (*sic*)
 οτμннше тѣаат етнар аше жот
 16 ωт ἱραν· аτω पेχαῤ· же прωне
 несннѣ не ρапс е тре тетрафн
 жон е бол таῖ нт аτхоос жн
 н шорп ρн не пнѣ ет οταав
 е бол ρитн ттапро ндатеῖа е
 тне ἰοῦδας не нт аτшωне н
 ρετхи моеит н не нташωне
 17 н ιс· же не атопῤ ρаῖ н ρнтῤ·
 аτω аτхи нн πεκλнρος н таеῖ²
 18 διακονα· παῖ се аτшωп наῤ
 н οτшωне е бол ρн пбене нн пеῤ
 жи н сонс· аτρε ехнн пеῤρο· аτпωш³
 нет н пеῤροшн⁴ τнрот аτпων
 19 е бол· аτω а неῖ ρωн шωлп е бол нн
 пе нто е бол н отон нн⁵ ет от
 нρ н θнеротсальнн· ρωсте нсе
 мотте е пшωне ет нннн ρн тет

Fol. 59^a

[C]

¹ Н петпроскартереῖ, ἦσαν προσκαρτεροῦντες.² For τεῖ, Н нтеῖ.³ 'He split.' Some words like ρн τεῤμнте have been omitted.
Gr. ἐλάκησε μέσος. Н аτпωш ρн τεῤμнте· а петнннеῤрошн
τнрот пωне ебол.⁴ 'What was in his inside', τὰ σπλάγχνα.⁵ 'Revealed before everybody', γνωστὸν ἐγένετο πᾶσι.

- 20 **α**σπε¹ **κ**ε **α**κλ²ααα² **κ**ε **τ**ε **π**αῖ
πε **π**σω³ **α**α **π**εσπο⁴· **ψ**ε⁵η⁶ **τ**αρ
ρα **π**χω⁷αα **π** **κ**εψα⁸λιος³ **κ**ε
κε^(sic) **α**αρε **τ**εψ⁹ρω **ψ**ωπε **π** **κ**αειε
ατω **α**α¹⁰ρ **τ**ρε **ψ**ωπε **π**σι **π**ε
τ ο¹¹η¹²ρ **ρ**π **κ**εψαα **π** **ψ**ωπε· **α**τω
τεψ¹³α¹⁴ι¹⁵τ **ε**πισκο¹⁶πος⁴ **α**αρε **κ**ε¹⁷α
 21 **κ**ι¹⁸τ¹⁹· **ψ**ψε **σ**ε **ε** **β**ολ **ρ**π **π**ρω²⁰αε
ετ **α**οο²¹ψε **π**α²²α²³α²⁴π **α**α²⁵ει²⁶ ο²⁷τ
οει²⁸ψ **τ**η²⁹ρ³⁰α³¹ **π**τ **α**φει **ε** **ρ**ο³²η³³
ατω **α**ψ³⁴βω³⁵κ **ε** **τ**ολ^(sic) **ρ**ι **τ**οο³⁶τ³⁷π
 22 **π**σι **π**χο³⁸ει³⁹ς **ι**ς **ε** **α**ψα⁴⁰ρχι⁴¹ **κ**η⁴²π **π**βα
πτι⁴³αα **π** **ι**ω⁴⁴ρ⁴⁵α⁴⁶π⁴⁷η⁴⁸ς **ψ**α **ρ**ραῖ
ε **π**ε⁴⁹ρ⁵⁰ο⁵¹τ **ε**π⁵²τα⁵³ψ⁵⁴ι⁵⁵τ⁵⁶α⁵⁷ **ε** **ρ**ραῖ
ρι **τ**οο⁵⁸τ⁵⁹π **ε** **τ**ρε **ο**τα **π** **π**αῖ **ψ**ω
πε **π**α⁶⁰π **α**α **α**α⁶¹τ⁶²ρε **π** **τ**εψ⁶³α⁶⁴π⁶⁵α⁶⁶ς
 23 **τ**α⁶⁷ςι⁶⁸ς· **α**τω **α**τ⁶⁹τα⁷⁰ρε **ς**να⁷¹τ **ε** **ρ**α
το⁷²τ **ι**ω⁷³ςη⁷⁴ς⁷⁵ **π**ε⁷⁶τε **ψ**α⁷⁷τ⁷⁸α⁷⁹ο⁸⁰τ⁸¹τε
ε **ρ**ο⁸²ψ **κ**ε **β**αρ⁸³σα⁸⁴β⁸⁵α⁸⁶ς⁸⁷ **π**αῖ **π**τα⁸⁸τ⁸⁹α⁹⁰
^{sic} **ρ**η⁹¹τ⁹²α⁹³ **κ**ε **ι**ο⁹⁴τ⁹⁵ςτο⁹⁶ς⁹⁷ **α**τω **α**α⁹⁸τ⁹⁹ια¹⁰⁰ς¹⁰¹·
 24 **α**τ¹⁰²ψ¹⁰³λ¹⁰⁴η¹⁰⁵λ **α**ε **ε**τ¹⁰⁶χω **α**α¹⁰⁷μο¹⁰⁸ς **κ**ε
πχο¹⁰⁹ει¹¹⁰ς **π**το¹¹¹κ **π**ε¹¹²τ **ς**οο¹¹³τ¹¹⁴η
αα **π**ρη¹¹⁵τ **π** ο¹¹⁶το¹¹⁷η **π**η¹¹⁸α **ο**τω¹¹⁹η¹²⁰ρ **ε** **β**ολ
π **ο**τα **α**α **π**ει¹²¹ **ς**να¹²²τ **π**ε **π**τα¹²³κ¹²⁴ςο
 25 **τ**η¹²⁵α¹²⁶· **ε** **κ**η **π**α¹²⁷α **π** **τ**ει¹²⁸ **α**ια¹²⁹κο¹³⁰νη¹³¹α¹³²·¹¹
ατω **τ**α¹³³π¹³⁴τα¹³⁵πο¹³⁶στο¹³⁷λο¹³⁸ς¹² **ε**π¹³⁹τα **ι**ο¹⁴⁰τ

¹ τῇ ἰδίᾳ διαλέκτῳ.² Η ἀκελ²αααρχ.³ Psalm lxi. 25 ; cix. 8.⁴ τὴν ἐπισκοπὴν.⁵ 'All this time', ἐν παντὶ χρόνῳ.⁶ ἀρξάμενος.⁷ Ἰωσήφ.⁸ Βαρσαβάν, ἢ Βαρσαββάν.⁹ Ἰούστος.¹⁰ Μαθθίαν, Μαθθίαν.¹¹ 'To take the place of this service'; Gr. λαβεῖν τὸν κλῆρον

τῆς διακονίας ταύτης.

¹² ἀποστολῆς.

[illegible]

¹ И тегсэн 2е цणे а пинице соторо ато ашторт̄.
The word цणे has dropped out of the MS.

² Η τερασπε. ³ ἐξίσταντο. ⁴ Γαλιλαῖοι.

⁵ Η ποτα ποτα γραγ ρπ. ⁶ Μεσοποταμίαν.

⁷ Ἰουδαίαν. ⁸ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην.

⁹ Ῥωμαῖοι. ρ = the rough breathing. ¹⁰ διηπόρον.

¹¹ 'What is this matter?' Τί ἂν θέλοι τοῦτο εἶναι;

¹² Ի ջրաւ ձօտալի ըստ չի քրաւ:

Fol. 60a

ē

- нїотъаї нѣ отон нїѣ ет отнѣ
 рї ѿеротсалнѣ • маре паї шѡ
 пе еѣотонѣ ннтї е ѡл аѡ
 15 птетїѡ сїн е на шѡѡ • н ере
 наї сар тарѣ¹ ан пѡе птѡтї
 ететїѣеѣе • [е] рѡс шї шѡѡте²
 16 сар ѡ перѡот пе • алла паї пе
 шѡѡѡѡѣ³ рїтї їѡнл а перѡфн
 17 тнс • ѡ снѡшѡпе ѡпїса
 перѡот ет ѡѡѡт пеѡе пѡѡе
 нтапѡѡт е ѡл ѡ па пнѡ еѡп
 сарѣ нѣ псепрофнтете⁴ п
 стї нетїшнре нѣ нетї шѡ
 ере • аѡ нетї рїшнре панаѡ
 е ренѡрасїс⁵ пте нетїѡлѡ
 18 пѡѡре п ренрасѡт⁶ • аѡ ѡна
 пѡѡт е ѡл ѡ па пнѡ еѡп на
 рѡѡѡл п ѡѡѡт⁷ ѡп наѡѡѡл п
 сѡѡѡ⁸ п перѡот ет ѡѡѡт псепро
 19 фнтете • птаѡ п ренѡѡеп п
 тпе аѡ реншннре ѡ пе снт⁹
 рїѡп пѡѡ ѡтсѡѡ ѡп ѡтѡѡт
 20 ѡп ѡлѡѡ п напѡс¹⁰ • прн на
 нѡтї еѡѡѡ аѡ пѡѡ еѡсѡѡ
 ѡѡѡѡ еѡѡ пстї перѡот ѡ пѡѡе
 21 пѡѡ ет ѡтѡѡ е ѡл¹¹ • аѡ снѡ

¹ μεθύνουσιν.² шї шѡѡте = ѡп шѡѡте = ѡра τρίτη.³ 'This is what they are wont to say on the authority of Joel' (chap. ii. 28-32).⁴ προφητεύουσιν.⁵ ὁράσεις.⁶ ἐνύπνια. The Coptic does not translate ἐνυπνιασθήσονται.⁷ δούλους.⁸ δούλας.⁹ 'Down on the earth' = ἐπὶ τῆς γῆς κάτω.¹⁰ ἀτμίδα καπνοῦ.¹¹ A very literal rendering of ἐπιφανῆ.

- шопе ꙗ отон ние ет наωш¹
 ꙗ пран ꙗ пхоеис ѡпаотѡаг· ꙗ
 22 рωме ꙗ писранл сωтꙗ е на
 шаже· ις пнаζωραιос отρωме
 аптошѣ² е хол зитꙗ ппотте
 е зотн е рωтꙗ зꙗ зшпотатн
 ние зраї зꙗ зенсое³ ꙗ ꙗ зен
 маен ꙗ[ꙗ] зеншпнре· паї ен
 та ппотте аат е хол зг тоотѣ
 ꙗ тетꙗнте катѡ ѡе ꙗтѡ
 23 тꙗ ететꙗсоотн· паї зꙗ пшѡ
 жне ет' тнш нꙗ ꙗсоотн ꙗте
 24 ппотте⁴· тошносѣ е хол зꙗ нет мо Fol. 60b
 отт' нꙗ ꙗпааке ꙗ ꙗиот⁵ е хол же ꙗ
 ꙗꙗшсое е т'ре тамазте ꙗꙗиот
 25 е хол зг тоотѣ· аатѣа сар жѡ ꙗꙗиот
 е зотн е роѣ же непат е пхоеис
 пе ꙗ па ꙗто е хол ꙗ ѡтѡеиш
 ние же ѡшооп ꙗса ѡпае ꙗ

¹ Η εἰσαεπικαλεῖ; Gr. ἐπικαλέσῃται.

² 'He was ordained', ἀποδοδευχμένον.

³ зшпотатн ние зраї зꙗ зенсое either represents a reading in Greek which is not forthcoming or a rendering of δυνάμει. The words зенмаен and зеншпнре are in inverted order, for the former represents σημείους and the latter τέρασι.

⁴ The Coptic has no equivalent for ἔκδοτον λαβόντες διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλετε. Horner's transcript gives: ꙗте ппотте атетꙗааг езраг еꙗсꙗ ꙗꙗпаиоис еатетꙗаштѣ атетꙗ-мооттѣ. 24 паꙗ нта ппотте тошносѣ. This seems to indicate that the scribe inadvertently omitted two or three lines, leaving out all the words between the first ппотте and тошносѣ.

⁵ 'Raised Him up from the dead and the pains of death.' Horner's text has 'He raised Him up, He destroyed the pains of death', εαφῆωλ е хол ꙗпааке ꙗꙗиот, which represents λύσας τὰς ὠδύνας τοῦ θανάτου.

- 26 **μοῖ** **χε**¹ **ἢ** **νακίμ**• **ε** **τ'ῆε** **παῖ** **α** **πα**
ρὶν **εὐφρανε**² **α** **πα** **ἄς** **τελνῆ**
εἰ **α** **ε** **(sic)** **τα** **κ** **ε** **сарз** **наотωρ** **ρῖ**
27 **отрелне**• **χε** **нѣ** **наκω** **ἡςω**^κ **ан**
и **та** **ψυχῇ** **ρῖ** **наψυχῇ** **ἢ** **αἰ** **αἰπ**
τε³ **от** **α** **нѣ** **на** **†** **ан** **αἰ** **пек** **пет** **от**
28 **ααβ** **ε** **нат** **ε** **птако**• **ακωτωνῶ** **наῖ**
ε **βολ** **ἢ** **περιοοτε** **αἰ** **πωηῶ** **κῖα**
χοη **ε** **βολ** **αἰ** **ποηноу** **αἰ** **пекρ**⁴•
29 **ἡρώμε** **несинт** **ψυε** **ε** **тре** **и**
χοос **интῖ** **ρῖ** **отпарχнса**⁵ **ε** **тῆε**
ππατριархнс **αατεг** **ατω** **αψиот**
ατω **ατομисῖ** **ατω** **печ** **αἰραат**⁶ **ψо**
оп **граῖ** **ἢ** **ρнтῖ** **ψα** **граῖ** **ε** **поот** **ἢ**
30 **роот**• **ετпрофнтнс**⁷ **се** **ατω** **εψ**
соотн **χε** **ρῖ** **отанаψ** **α** **пнотте**
ωρη **наψ** **ε** **θῑсо** **ε** **βολ** **αἰ** **пкарпос**
и **теψпπε** **(sic)**⁸ **εχῖ** **печоронос**•
31 **αψырῖ** **εиме**⁹ **εψψαχε** **ε** **тῆε** **та**
настасис **αἰ** **печ**^с **χε** **отте** **αἰп** **εψ**
каαψ **ρῖ** **и** **αἰпте** **отте** **αἰпе** **теψ**
32 **сарз** **нат**¹⁰ **ε** **птако**• **паῖ** **пе** **ις** **пе** **пта**
пнотте **тоηносῖ** **паῖ** **ененшо**
33 **оп** **наψ** **тирῖ** **αἰ** **αἡтρε**• **ε** **αψхисе**
ε **граῖ** **ρῖ** **тоηнам** **αἰ** **пнотте** **αψхи**

¹ For **χε** **кас** (?).² *εὐφράνθη*.³ 'My soul among the souls of Amente', *τὴν ψυχὴν μου εἰς αἶδου*. H has 'my soul in Amente', *ἡταψυχῇ ρῖ αἰпте*.⁴ 'The joy of thy face', *μετὰ τοῦ προσώπου σου*. See Psalm xvi. 8-11.⁵ *μετὰ παρρησίας*.⁶ *τὸ μνῆμα*.⁷ *προφήτης οὖν ὑπάρχων*.⁸ More commonly *ἢ τεψ†πε*.⁹ 'He knew beforehand', *προῖδων*. The Coptic has no equivalent for *τὸ κατὰ σάρκα ἀναστήσειν τὸν χριστὸν*.¹⁰ **нат** is written above the line.

[illegible]

Fol. 61 a

三

¹ И ꙗже хоще.

² ὑποπόδιον, the ϣ representing the rough breathing.

³ Psalm cx. 1.

⁴ 'In certainty', ἀσφαλῶς.

⁵ ἐσταυρώσατε.

⁶ Literal rendering of *ἄνδρες ἀδελφοί*.

⁷ There is no Greek for περαυ.

⁸ Μετανοήσατε.

⁹ There is no equivalent for ἕκαστος ὑμῶν. H has αὐτῶ μαρε ποτα ποτα ἡμῶτεν καὶ ἡπτισμα.

¹⁰ 'Of this Holy Spirit.'

¹¹ 'Promise', ἐπαγγελία.

¹² 'Shall invite them', ὅσους ἂν προσκαλέσῃται.

- πρὸς αὐτοὺς ἐλάλει κατὰ ῥῆμα.
 40 ῥαὶ ὅτι ἡ περὶ αὐτῶν ἡ ψα
 χὲ περὶ αὐτῶν αὐτῶν περὶ
 σοφῆς αὐτῶν ἐφῆκεν αὐτοῖς¹ καὶ
 οὐκ αἶψά² ἐβόλῃ ὅτι τοῦτο ἐστὶν
 41 ὁ οὐρανός. καὶ ἡ πᾶσι αὐτοῖς ἐπεὶ
 αὐτοὶ περὶ αὐτῶν αὐτοὶ βαπτίσματα
 αὐτῶν αὐτοῖς ἐπεὶ αὐτοὶ περὶ αὐτῶν
 ἐπὶ αὐτῶν ἡ πᾶσι αὐτοῖς (sic) ὡς³ αὐτοὶ ψυχῆς.
 42 περὶ αὐτοῖς καὶ περὶ ἐπιστολῶν
 τῶν ἐπὶ αὐτοῖς ἡ παρὰ τοὺς
 αὐτοὺς κοινωνίας⁴ αὐτοῖς πᾶσι αὐτοῖς ποιεῖν
 43 αὐτοὺς περὶ αὐτῶν. οὐκ ὅτι ὅτι αὐτοὶ
 αὐτοὶ ἐπὶ αὐτοῖς ψυχῆς καὶ
 ῥαὶ αὐτοὶ αὐτοὶ ὅτι αὐτοὶ περὶ
 αὐτοῖς ἐβόλῃ ὅτι τοὺς καὶ παρὰ
 44 τοὺς. οὐκ ὅτι καὶ αὐτοὶ κατὰ τὴν
 τῶν αὐτοῖς περὶ αὐτοῖς καὶ αὐτοὶ
 45 καὶ ὅτι οὐκ ὅτι αὐτοὺς περὶ αὐτοῖς⁶
 καὶ αὐτοὺς περὶ αὐτοῖς⁷ καὶ αὐτοὺς
 αὐτοὺς ἐβόλῃ αὐτοῖς⁸ αὐτοὺς
 ἐπὶ οὐκ ὅτι καὶ αὐτοὶ ἐπὶ ἐπὶ
 46 ποτα ποτα ῥα χριστῷ⁹ αὐτοῖς. αὐτοὶ

Fol. 81 b

H

¹ 'In the days he spake to them a hundred words (or things), and entreated them saying.' Horner's text ῥαὶ ὅτι ῥηκε-
 μνησε πᾶσι περὶ αὐτῶν αὐτοῖς αὐτοῖς αὐτοῖς αὐτοῖς αὐτοῖς
 represents the Greek ἐτέροις τε λόγοις πλείοσι διεμαρτύρατο, καὶ
 παρεκάλει αὐτοὺς λέγων.

² 'Safety' or 'salvation', Σώθητε.

³ Ἡ πᾶσι αὐτοῖς.

⁴ καὶ τῇ κοινωνίᾳ.

⁵ οἱ πιστεύοντες.

⁶ Ἡ περὶ αὐτοῖς; τὰ κτήματα.

⁷ τὰς ὑπάρξεις.

⁸ Ἡ αὐτοὺς περὶ αὐτοῖς; καὶ διεμέριζον.

⁹ χρεῖαν εἶχε.

Fol. 62^a
6

- 5 наѣ же σωшт̄ е рон¹ еѣеете²
 же еѣнаѣи отлааѣт̄ ꙗ̄ тоотот̄.
 6 петрос ѡе пѣхаѣ наѣ же ѡꙗ̄
 рат̄ отѡе ѡꙗ̄ нотѣ шроп̄ наꙗ̄
 пете отнтаѣѣ³ (sic) ѡе ꙗ̄натааѣ
 наѣ. рѡ пран̄ ꙗ̄ ꙗ̄³ ппазѡраѡс
 7 ѡоше. аѡ аѣаааѡте ꙗ̄ теѣ
 ѡѡ ꙗ̄ отнааѡ аѣотѡнос ѣ аѡ аѡ
 таѡро ꙗ̄ѡ пѣѡѡп̄ аѡ пѣѣѣѣ.
 8 аѡ аѣѡѡѣ аѣаѡе ратѣ аѡ аѣ
 ѡоше аѣѡѡ ꙗ̄ѡѡѡ е рот̄ е
 перпе еѣѡоше аѡ еѣѡ ѡ
 9 ѡѡ аѡ еѣѡѡ е ппѡте. а пѡѡс
 тѡѣ наѡ е рѡѣ еѣѡоше аѡ еѣ
 10 ѡѡ е ппѡте. аѡѡѡѡѣ же
 паꙗ̄ пет рѡѡс⁴ еѣѡѡт̄ ѡꙗ̄ѡѡ
 рѡꙗ̄ тѡѡѡ еѡ' пѡѡс⁵ ꙗ̄те пер
 пе. аѡѡѡ ꙗ̄ рѡте аѡ аѡѡѡѣ
 е рѡꙗ̄ еѡꙗ̄ рѡѡ ꙗ̄т̄ аѣѡѡѡ
 11 ѡѡѡѡ. е ѡѡѡте⁶ ѡе ѡѡ петрос ѡꙗ̄
 ꙗ̄ѡѡѡѡ а пѡѡс тѡѣ ѡѡѡѡ
 е рѡѡ рѡ тѡѡѡ⁷ еѡ отѡѡте е рѡс
 12 же та ѡѡѡѡѡ еѡѡѡѡѡ. ꙗ̄ те
 ре ѡѡѡ ѡе ꙗ̄ѡ петрос пѣхаѣ
 же ꙗ̄ѡѡ ꙗ̄те пѡѡѡѡ ѡѡѡ
 тѡ тѡѡѡ ѡѡѡѡ еѡꙗ̄ паꙗ̄⁸ ꙗ̄ е
 тѡѡ от̄ тѡѡѡѡѡѡ⁹ ꙗ̄ѡѡ рѡс
 ꙗ̄ѡѡѡ паꙗ̄ рѡ тѡѡѡ ꙗ̄ тѡѡ

¹ After *epou* the equivalent of *ὁ δὲ ἐπέχεν αὐτοῖς* is omitted.
 H has ꙗ̄ѡѡ ѡе аѣѡѡѡѡѡ еѡѡѡѡ.

² *προσδοκῶν.*

³ H ꙗ̄ѡ пѣѡѡ, as in the Greek.

⁴ H пѡ еѡѡѡѡѡѡ.

⁵ *ἐπὶ τῇ Ὁραίᾳ πύλῃ.*

⁶ ѡѡ written above the line.

⁷ Read тѡѡѡ = *τῇ στοᾷ.*

⁸ H еѡѡ.

⁹ For тѡѡѡѡѡѡѡѡ.

17 **Ѧ** петї **Ѧ**то е **ѡ**л тирї: тепоѡ
Ѧ се на спнѡ **ѡ**е **ѡ**е **ѡ**та тетї
 аас **ѡ**н **ѡ**мїт ат соотн¹ **ѡ**е **ѡ**
 18 петї не архѡн: пнѡте **ѡ**е не [н]
 т аѡхоѡт **ѡ**н **ѡ** шорї е **ѡ**л **ѡ**тї
 ттапро **ѡ** непрофнтис тн
 роѡ е тре пецѡт шопоѡ аѡхоѡт
 19 е **ѡ**л **ѡ** теї **ѡ**е: метаної² **ѡ**е аѡ
 птетї не³ тнѡтї е тре ѡѡте
 е **ѡ**л **ѡ** петїноѡе **ѡ**е нас еѡѡ
 еї **ѡ**сї неѡеїѡ⁴ **Ѧ** пентон⁵ (*sic*) **Ѧ**
 20 не **Ѧ**то е **ѡ**л **Ѧ** пѡеїс: еѡтї
 поѡт **Ѧ** не птаѡѡѡ нан⁶ не
 21 **ѡ**е **ѡ**е: пай **ѡ**е е тре ѡѡпе **ѡ**н
 тпе ѡѡ **ѡ**еї неѡеїѡ **Ѧ** пѡн
 е **ѡ**л **ѡ**еї неї ента пнѡте
 хоѡт **ѡ**н енеѡ е **ѡ**л **ѡ**тї тта
 про **ѡ** неѡпрофнтис ет ѡѡ
 22 **ѡ**е: **ѡ**еїс **ѡ**е аѡхоѡт⁷ **ѡ** на
ѡрї непеїѡе: **ѡ**е пѡеїс пен
ѡте натоѡнос ѡпрофн
ѡтис пнї е **ѡ**л **ѡ** петїспнѡ
ѡ та **ѡ**е: **ѡ**еї **ѡ**еѡ ѡѡѡ неї
 23 **ѡ**ет ѡѡхоѡт пнї: есеѡпе
ѡе ѡѡн неї ете неѡѡѡѡ⁸
ѡн **ѡ**е неѡпрофнтис ет **ѡ**еѡѡ
 24 **ѡ**еѡѡѡ е **ѡ**л **ѡ**еї пѡѡс: не
ѡпрофнтис ѡн тироѡ **ѡ**н сѡѡѡ
ѡл аѡ **ѡ**неѡѡ⁹ аѡѡѡ аѡѡ

¹ ἄγνοιαν.³ Н не.⁵ Н **ѡ** **Ѧ**тон = ἀναψύξεως.⁷ Deut. xviii. 15.⁹ Н не **ѡ**неѡѡ.² Н метаноїеї, μετανοήσατε.⁴ Н неѡеїѡ.⁶ 'To us'; Gr. ὑμῖν.⁸ Н етеїсѡѡѡѡ.

- 6 нѣ аннас пархьеретс аѡ каї
 фас¹ ѿ ѿωρанныс ѿп алезан
 арос аѡ нет шооп е ѡл рѣ пте
 7 нос п пархьеретс². аѡтаро е ратор
 рѣ тетѣнте аѡхноот же рѣ аш
 пѡом пт атетпѣр паї н рѣ аш
 8 п рани: атетпѣр аас³. тоѡе петрос
 аѡмоотр е ѡл рѣ пе пѣа ет оѡа
 аѡ пѡаѡ паѡ же пархѡн ѿ пѡа
 9 ос аѡ непресѡттерос. ешѡе
 аѡон ѿпоот сеанакрине⁴ ѿѡон
 е тѡе поѡѡѡ⁵ п оѡрѡѡѡ п ѡѡѡ
 10 же пѡаѡѡѡѡѡ рѣ нѡѡ⁶. ѡарѡѡ
 оѡѡнѡ пнтп е ѡл пѡаос⁷ тѡрѡ
 ѿ пѡранѡ же рѣ прани п ѡѡ⁸ пѡа
 ѡѡраѡос паї ѿѡн пт атетп
 сѡѡ⁹ ѿѡѡѡ а пѡотѡе ѡе тоѡ
 носѡ е ѡл рѣ пет' ѡоотѡ' ѡраї
 п рѡтѡ еѡе паї аѡе ратѡ ѿ петп
 11 ѿѡѡ е ѡл еѡѡѡѡѡ¹⁰. паѡ пе пѡ
 пе пт аѡѡѡѡ е ѡл рѡтп пет
 ѡѡѡ¹¹ паї аѡѡѡѡѡ п ѡѡѡѡ

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ib

¹ Καϊάφας.² γένους ἀρχιερατικοῦ.³ 'By what power do ye do this, or by what name do ye do it?' H omits атетпѣраас, as does the Greek.⁴ Η σεпаанакрине, ἀνακρινόμεθα.⁵ εὐεργεσία.⁶ ἐν τίνι.⁷ Η εѡл тѡртп аѡ ѿпѡаос тѡртп, which agrees with the Greek.⁸ χϛ = Χριστοῦ omitted.⁹ ἐσταυρώσατε.¹⁰ 'He being healed', ὑγιής.¹¹ 'The stone which was rejected by the builders', ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων. Η рѡтп тѡртп петѡѡѡ, which agrees with the ordinary Greek text.

- 12 $\bar{\pi}$ κοορ¹· ατω $\bar{\mu}\bar{\pi}$ οτχαϊ² шooп
 $\bar{\pi}$ ке та oтте³ cap $\bar{\mu}\bar{\pi}$ ке ran pa
 пeнт $\bar{\pi}$ тпe e aттаac⁴ $\bar{\rho}\bar{\pi}$ $\bar{\pi}$ pω
 $\bar{\mu}\bar{\mu}$ eппaшoтxαῖ ppaῖ $\bar{\pi}$ pнт $\bar{\tau}$ ·
- 13 eтпaт $\bar{\alpha}\bar{\epsilon}$ e тпappнcα $\bar{\alpha}\bar{\epsilon}$ пe
 тpoc $\bar{\mu}\bar{\mu}$ Ἰωpαппnc⁵ aтe $\bar{\mu}\bar{\mu}$ xε
 pεпpω $\bar{\mu}\bar{\mu}$ $\bar{\pi}$ pтaтoтnc⁶ пe пeco
 oтп aп $\bar{\pi}$ cpaῖ⁷ aтp шпнpe aтcoт
 oнoт $\bar{\alpha}\bar{\epsilon}$ xε пeтшooп $\bar{\mu}\bar{\mu}$ ιc·
- 14 ατω oп eтпaт e пpω $\bar{\mu}\bar{\mu}$ $\bar{\pi}$ т ac
 тaлceт⁸ eчape paт $\bar{\tau}$ $\bar{\mu}\bar{\mu}$ мaт $\bar{\alpha}\bar{\epsilon}$
- 15 п oтc $\bar{\pi}$ шaxε e cω⁹· aтoтe pca
 pнe пaт e т'pe тp п $\bar{\mu}$ oλ $\bar{\alpha}\bar{\epsilon}$ пeтп
 pεapтoп¹⁰ ατω aтшaxε $\bar{\mu}\bar{\mu}$ пeт
- 16 epнoт eтxω $\bar{\mu}\bar{\mu}$ oc· xε oт пe
 т $\bar{\pi}$ пaac $\bar{\tau}$ $\bar{\pi}$ pω $\bar{\mu}\bar{\mu}$ пeспнт¹¹ po
 т $\bar{\mu}$ мeп cap aтмaεп eчoтoп $\bar{\tau}$
 e $\bar{\mu}$ oλ шoпe e $\bar{\mu}$ oλ pт тoотoт¹²
 п oтoп $\bar{\mu}\bar{\mu}$ eт oтнp $\bar{\rho}\bar{\pi}$ oтe
 pотcaλнeч oтoтoп $\bar{\tau}$ e $\bar{\mu}$ oλ ατω
- 17 $\bar{\mu}\bar{\pi}$ шcтo¹³ $\bar{\mu}\bar{\mu}$ oп e apнa¹³· aλλa xε
 нac epε¹⁴ пшaxε мooшe e пe

¹ κεφαλὴν γωνίας.² 'Health', σωτηρία.³ οὐδὲ.⁴ δεδομένον.⁵ 'Seeing the freedom of speech of Peter and John.'⁶ ἰδιώται.⁷ 'They knew not letters', ἀγράμματοί.⁸ For αταλσoт = τεθεραπευμένον.⁹ 'They could not find a word to say', οὐδὲν εἶχον ἀντειπεῖν.

The form cω = xω.

¹⁰ ἔξω τοῦ συνεδρίου.¹¹ 'What shall we do, men brothers?' Τί ποιήσωμεν τοῖς ἀνθρώποις τούτοις;¹² 'A miracle hath appeared [which] hath taken place through them.'¹³ ἀρνεῖσθαι.¹⁴ We should expect $\bar{\mu}\bar{\mu}$ e, for the Greek has $\bar{\mu}\bar{\eta}$.

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 ιϛ

- ροτο¹ ρ̅αι̅ π̅λαος̅ μαρ̅η̅ παρ̅αν
 ρειλε² πατ̅ ε̅ τ̅αι̅ ψα̅ξε̅ σε̅ χ̅ιν
 τενοτ̅³ ε̅ ρ̅ραϊ̅ ε̅χ̅η̅ πεϊ̅ ρ̅αν̅ η̅αι̅
 18 η̅η̅ λ̅αατ̅ η̅ρω̅με̅· α̅τω̅ α̅τ̅ειοτ̅
 τε̅ ε̅ ρ̅οοτ̅ α̅τ̅παρ̅α̅τ̅τειλε⁴ πατ̅
 ε̅ τ̅αι̅ ψα̅ξε̅ λ̅αατ̅ α̅τω̅ ε̅ τ̅αι̅ †ε̅β̅ω
 19 ρ̅αι̅ παρ̅αν η̅ ι̅ς̅: πετ̅ρο̅ς̅ †ε̅ η̅αι̅
 ι̅ω̅ρα̅ν̅ν̅ν̅ς̅ α̅το̅τω̅ψ̅η̅ πε̅χατ̅
 πατ̅ †ε̅ κ̅ρ̅ινε̅⁵ †ε̅ ο̅τ̅α̅ι̅κα̅ιο̅ν̅ πε̅
 η̅η̅πε̅ η̅το̅ ε̅ β̅ολ̅ η̅η̅ π̅νο̅τ̅τε̅
 ε̅ ρ̅ω̅τ̅αι̅ η̅σα̅ τ̅η̅τ̅η̅ ε̅ρο̅τε̅ η̅η̅⁶
 20 τε̅· α̅νο̅ν̅ τ̅αρ̅ η̅ε̅ η̅τ̅ α̅η̅νατ̅ ε̅ ρ̅ο̅
 ο̅τ̅ α̅τω̅ α̅η̅σο̅τ̅ειοτ̅ η̅ η̅η̅σο̅με̅
 21 η̅η̅μο̅ν̅ ε̅ τ̅αι̅ χ̅οο̅τ̅· η̅το̅ο̅τ̅ σε̅ α̅τ̅
 α̅π̅ι̅λε̅⁶ πατ̅ α̅τ̅κα̅ατ̅ ε̅ β̅ολ̅ ε̅η̅π̅ ο̅τ̅
 σ̅η̅ †ε̅ η̅κο̅λα̅ζε̅⁷ η̅η̅μο̅ο̅τ̅ ε̅ τ̅η̅ε̅⁸
 π̅λαος̅ †ε̅ πετ̅† ε̅ο̅ο̅τ̅ τ̅η̅ρο̅τ̅
 η̅η̅ π̅νο̅τ̅τε̅ ε̅χ̅η̅ πε̅ η̅τ̅ α̅ψ̅ω̅
 22 πε̅· η̅ ρ̅οτο̅⁹ τ̅αρ̅ πε̅τ̅ρ̅η̅ ρ̅η̅ε̅ η̅ ρ̅ο̅μ̅
 πε̅ πε̅ η̅σι̅ π̅ρω̅με̅ ε̅ν̅τα̅ πεϊ̅ μα̅
 ε̅η̅ η̅τε̅ π̅τακο̅¹⁰· ψ̅ω̅πε̅ ε̅ ρ̅ραϊ̅
 23 ε̅ χ̅ω̅ψ̅· η̅ τε̅ρ̅ ο̅τ̅κα̅ατ̅ †ε̅ ε̅ β̅ολ̅ α̅τ̅
 ε̅ι̅ ψ̅α̅ πε̅τε̅πο̅το̅τ̅ πε̅¹¹ α̅τω̅ α̅τ̅
 τα̅μ̅ο̅ο̅τ̅ ε̅ η̅ε̅ η̅τα̅ πα̅ρ̅χ̅ι̅ε̅ρε̅τε̅
 η̅αι̅ πε̅ρ̅ε̅ς̅β̅η̅τε̅ρο̅ς̅ χ̅οο̅τ̅ πατ̅·
 24 η̅το̅ο̅τ̅ τ̅η̅ρο̅τ̅¹² α̅τ̅ρ̅ω̅τ̅αι̅ α̅τ̅ψ̅ι̅

¹ ἐπὶ πλείον.

² ἀπειλησώμεθα.

³ τ̅αι̅ χ̅ιν̅τε̅πο̅τ̅ = μηκέτι.

⁴ παρήγγειλαν.

⁵ κρίνατε.

⁶ προσαπειλησάμενοι.

⁷ πῶς κολάσονται.

⁸ διὰ.

⁹ πλείονων.

¹⁰ We should expect πταλσο, as in Horner's text, in accordance with σημείον τοῦτο τῆς ἰάσεως.

¹¹ πρὸς τοὺς ἰδίους.

¹² 'They all', Η̅ η̅τε̅ρο̅τε̅ρ̅ω̅τ̅αι̅. The word τ̅η̅ρο̅τ̅ is perhaps intended to represent ὁμοθυμαδόν.

- τετσειν ε γραϊ ε πποττε ρι οτсоп¹
 εττω αειος γε πχοεις πτοκ
 пе πποτте πтактаειε² тпе
 пѣ пкаρ ατω θαλασσα пѣ не
 т п ρητορ тηροτ пе нт аψχοос
 25 ε βολ ριτ'п пе пнѧ ет отааб ρп
 ттапро³ ѧ пенеиωт даτειз
 пенρѡραλ екτω αειος⁴ γε е тће
 от аηρεθнос хисε αειооот аη
 лаос μεταleta⁵ η ρεппет
 26 ψοτειт' атаρε ратот п̄σι нер
 ρωот ѧ пкаρ ατω παρχων ατ
 сωотρ е нетернѣ е † отће
 27 πχοεις⁶ πεψхѣ: асωотρ сар
 пѧѧе ρп теї полис е ρотп е
 пеншпρε ет отааб ιѣ πεхѣ⁷
 пе птактаρсѣ п̄си ρηρηзнс (sic)
 пѧѧ понт'иос⁸ пѧѧ ηρεθнос
 28 ατω πλαос⁹ ѧ пн̄λ· е ειρε η пе η
 та некσιз ατω пеншорхне то
 шот хпн п̄шорп̄¹⁰ е т'ρε тшωπε·
 29 тепоτ се πχοεις шωшт¹¹ е γραϊ
 екп̄ неσшн̄т ατω п̄ †θε

¹ There is no Greek for ρι οτсоп.

² 'Lord, Thou art God Who hast made', Δέσποτα, σὺ ὁ ποιήσας.

³ 'He Who spake by the Holy Spirit in the mouth of our father David, Thy servant, saying.'

⁴ Psalm ii. 1, 2.

⁵ ἐμελέτησαν, Η μελεταν.

⁶ κατὰ τοῦ Κυρίου, and the following καὶ suggests that ατω has been omitted by the scribe. Η εψотће πχοεις ατω отће пенххристос.

⁷ There is no Greek for πεхѣ.

⁸ Ἡρώδης τε καὶ Πόντιος Πιλάτος.

⁹ Exact rendering of λαοῖς.

¹⁰ τοшот хпн п̄шорп̄ = προώρισε.

¹¹ ἐπιδε.

т оѣмоте е роу же варнаѡас
е воѡ г҃и тоотот ꙗ напосто
лос паї ешагагмее¹ (*sic*) же пшн
ре ѿ псопѣ² отлечеитне ꙗ кѡ
37 прюс рѿ пецпенос³ ештѣ
отеѡге ѿаа астаау е воѡ
ачене ꙗ пехрнеа⁴ аснаау га ра

Char. V.1 тоѡ π̄ напостоѡлос̄ · оуρωμεε
 2 де е пец̄ рани пе аѡанiас̄ π̄е сап
 3 пира⁵ теуєрiеи аѡѣ π̄ оуѡи
 4 е ѡѡл̄ · аѡѡи е ѡѡл̄ ρ̄π̄ теуасот̄ ере
 5 теӯ не єрiеи соот̄и аѡеи
 6 π̄ оуеерос̄ аѡнааѡ ρа ратот̄
 7 π̄ π̄апостоѡлос̄ · पेजे петрос̄
 8 наѡ ѡе аѡанiа е т̄ѡе от̄ а пса
 9 танас̄ меєр̄ пек̄р̄нт̄ е т̄ре̄ к̄
 10 ѡи ѡѡл̄⁶ е пеп̄ӣд̄ ет̄ оѡааѡ̄ аѡѡ
 11 π̄ѡ ѡи е ѡѡл̄ ρ̄π̄ ттасот̄⁷ ѡ̄ п̄ѡи⁸
 12 ѡӣ пец̄ѡооп̄ наѡ аи⁹ пе аѡ
 13 ѡ π̄ тере ѡѡааѡ̄ е ѡѡл̄ пец̄ѡ¹⁰
 14 оп̄ ρа текеѡот̄сиа е т̄ѡе от̄
 15 аѡка̄ паї̄ ρ̄ѡ̄ пек̄р̄нт̄' е єире̄
 16 ѡ̄ пеї̄ понирон̄¹¹ п̄танѡӣ ѡѡл̄
 17 аӣ е ρ̄ѡӣ аѡѡѡ е п̄иот̄те · еѡ
 18 ѡѡт̄ѡ̄ е наї̄ ѡѡѡе̄ п̄ѡӣ аѡанiас̄

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16

¹ For *εσατοταρμεν*.

² 'Son of supplication', Υἱὸς παρακλήσεως.

³ 'A Levite, a Cypriote by his race', Λευίτης, Κύπριος τῷ γένει.

⁴ τὸ χρῆμα.

⁵ σὺν Σαπφείρῃ.

⁶ ψεύσασθαι.

⁷ The first τ seems superfluous.

The forms 𐏃 and 𐏄 are used in this MS.

⁹ 'Was it not thine?' Οὐχὶ μένον σοὶ ἔμενε;

¹⁰ Н ън пѣщопъ ал.

11 'Why hast thou set this in thy heart to do this evil thing?'

ρενψπнρε епашωот¹ ρ̄ᾱ πλα
 ос аτω пєтшoop тнрот пє п̄ᾱ
 пєтєрнѣ² ρ̄ᾱ пєрпє³ ρα тєстоα
 13 π̄ σολομєωп · є вoλ αє ρ̄ᾱ пкє
 сєпє ᾱпє λαατ тоλμα⁴ є то
 σ̄ϛ̄ є роот̄ αλλα пєрє πλαос †
 14 єоот̄⁵ пατ' нгото αє пєтот[ωρ]
 є ро[о]т̄ π̄σι пєт п̄стєтє є п̄χο
 єис от̄μнншє π̄ ρωμє ρи с̄римє ·
 15 ρωстє π̄сєєпє є вoλ π̄ пєт'
 шωпє є пєплат'ια⁶ π̄сєκαατ'⁷
 ρи ρєп̄σ'лос π̄ᾱ ρєп̄μα π̄ кoт̄н̄⁸
 жє кас єрє пєтрос єи єϕннѣ⁹
 єрє тєϕραєиѣс таρє от̄α ᾱμєο
 16 от̄¹⁰ · пє шатсωот̄ξ̄ он̄ π̄σι п̄μн
 ншє π̄ᾱ πoλис єт̄ᾱ п̄κωтє π̄
 ѿєрoтсαλнє єтєпє п̄ пєт'
 шωпє π̄ᾱ пєт̄μoк̄ξ̄¹¹ є вoλ ρи
 т̄п̄ пєпн̄ᾱ π̄ п̄ακαθартон̄ аτ
 ω пєт̄ρ̄ пαρρє є роот̄ тнрот ·
 17 аϕтωот̄п̄ αє π̄σι п̄αρχиєрєтє
 π̄ᾱ oтoп̄ н̄μє єт̄ π̄ᾱμαϕ̄ аτω
 ѿєрєсис̄ π̄ п̄сαααот̄каіос̄¹² аτ

¹ σημεία καὶ τέρατα ἐν τῷ λαῷ, Η π̄σιρєп̄μαєп̄ епашωот̄ ᾱп̄ ρєп̄ψпнρє.

² π̄ᾱ пєтєрнѣ = ὁμοθυμαδόν. Η omits these words.

³ 'In the temple'; wanting in the Greek text.

⁴ ἐτόλμα.

⁵ 'Gave glory', ἐμεγάλυνεν.

⁶ εἰς τὰς πλατείας.

⁷ Η π̄сєρ̄и, with?

⁸ 'Places for lying down upon', καὶ κρᾶββάτων.

⁹ 'When Peter was coming [and when] he came that', ἵνα ἐρχομένου.

¹⁰ 'One of them.'

¹¹ ὄχλουμένους.

¹² (ἢ οὐσα αἵρεσις τῶν Σαδδουκαίων).

- 18 **μ**οις **π** κωρ · **α**τειπε **π** περσις **ε**
πη **η**αποστολος **α**τω **α**τηνοχοτ
19 **ε** **π**εштеко¹ · **п**ατ' **π**ελος **α**ε **ε**μ
пχοεις **α**φотωп **π**рро² **α** **π**те
ко **π** **т**ετшп **α**φптоτ **ε** **β**ολ **п**
20 **α**αф **п**ατ · **α**е **β**ωк **п**тетп **α**ре **р**ат
тηтп **ρ**α **п**ерп **п**тет'пташе
оеиш **α** **п**лаос **π** **п**шаже **т**иροτ
21 **α** **п**еї **ω**п³ · **п** **т**ер **от**сωт^α **α**е
αт^βωк **ε** **ρ**раї **ε** **п**ерп **α** **п**нат
π **ш**ωрп³ **α**τω **п**ετ'сβω **α**φεί **α**е
πσι **п**архιερεтс **п**α **п**ет **п**α
μαф **α**тсотаг⁴ **п**стпг^εαριон **α**τω
пε^λло **т**иροτ **п** **п**шп^{ре} **α** **п**п^л
αт^жоот **ε** **п**ешт'еко⁵ **ε** **т**'ре **т**п
22 **то**т · **п**р^тп^нретне⁶ **π** **т**ер **от**
βωк **α**п **от**с^птоτ **ρ**α **п**еште
23 **к**о⁷ **α**т^котот **α**т^αμ^оот · **ε**т^ж
αμ^ос **α**е **α**н^{ре} **ε** **п**ештеко **ε**ф
шот^α **ρ**п **от**ωр^с⁸ **α**τω **η**αотп^р
ше⁹ **ε**та^{ре} **р**атот **ρ**и^рп **п**ро **п** **т**е
р **п**отωп¹⁰ **α**е **α**п **п**с^п **λ**ааτ **п**ротп ·
24 **п** **т**ер **ε**фс^ωт^α **α**е **п**си **п**тра
тп^сс **α** **п**ерп **п**α **п**архιερεтс¹¹
ε **п**еї **ш**аже **α**тапор¹² **ε** **т**βпн
25 **то**т **α**е **от**п **п**еї **ρ**ω^б¹³ · **α**та¹⁴ **α**е

Fol. 66 a

17

¹ 'They threw them into prison', ἐν τηρήσει δημοσίᾳ.² Η πῦρο.³ ὑπὸ τὸν ὄρθρον.⁴ Η ατσεг, συνεκάλεσαν.⁵ τὸ δεσμωτήριον.⁶ ὑπηρέται.⁷ ἐν τῇ φυλακῇ.⁸ Η ωрс пм.⁹ For παποτшс, τοὺς φύλακας.¹⁰ For ототωп.¹¹ οἱ ἀρχιερεῖς.¹² διηπόρουν.¹³ 'Saying, What is this matter?' τί ἂν γένοιτο τοῦτο;¹⁴ For α ота.

- παῖ ἀφ' ὧν ἵστασθε πάλιν
 λεοσ¹ ὅτι περὶ οὗ τοῦ ταποκράφει²
 αὐτῶ ἀφ' ὧν οὐκ ἔστι παρὸς αὐ
 τοῦ πτοῦ ὧν αὐτῶν αὐτῶν
 οὐκ ἔστι ἐν τῷ πτοῦ αὐτῶν
 38 ὡς ἐστὶν ὁ λόγος· τὸν περὶ τοῦ πτοῦ
 πτοῦ περὶ τοῦ πτοῦ³ ἐστὶν ὁ λόγος π
 ρωμῶν αὐτῶν πτοῦ ἐπὶ τῷ πτοῦ⁴ περὶ
 ὡς ἐστὶν ὁ λόγος ὅτι πτοῦ περὶ τῷ
 39 ὡς ἐστὶν ὁ λόγος περὶ τοῦ πτοῦ
 τε περὶ τῷ πτοῦ πτοῦ αὐτῶν
 ἐστὶν ὁ λόγος οὐκ ἐστὶν ὁ λόγος
 πτοῦ⁵ πτοῦ πτοῦ πτοῦ
 40 ἐπὶ τῷ πτοῦ⁶ πτοῦ περὶ τοῦ πτοῦ
 περὶ τοῦ πτοῦ αὐτῶν αὐτῶν
 πτοῦ πτοῦ αὐτῶν αὐτῶν
 αὐτῶν αὐτῶν αὐτῶν
 αὐτῶν αὐτῶν αὐτῶν
 41 πτοῦ περὶ τοῦ πτοῦ αὐτῶν
 αὐτῶν αὐτῶν αὐτῶν
 ἐπὶ τῷ πτοῦ αὐτῶν αὐτῶν
 42 πτοῦ περὶ τοῦ πτοῦ αὐτῶν
 αὐτῶν αὐτῶν αὐτῶν
 αὐτῶν αὐτῶν αὐτῶν

Fol. 67 α
 ιθ

¹ ὁ Γαλιλαῖος.

² τῆς ἀπογραφῆς.

³ ἀπόστητε.

⁴ ἡ βουλὴ, ἡ πεισμάχου.

⁵ The Coptic text here agrees with the MSS. quoted by Prof. Souter, οὐτε ὑμεῖς οὐτε οἱ ἄρχοντες ὑμῶν; compare also οὐτε τύραννοι given in the other MSS. quoted by him. ἡ πτοῦ πτοῦ αὐτῶν αὐτῶν αὐτῶν.

⁶ θεομάχοι.

⁷ ἐπείσθησαν.

⁸ παρήγγειλαν.

⁹ ἀπὸ προσώπου τοῦ συνεδρίου.

¹⁰ ἡ 'this name', πτοῦ.

¹¹ 'They moved not', οὐκ ἐπαύοντο. ἡ πτοῦ αὐτῶν αὐτῶν αὐτῶν.

eis ic̄ neχc̄: ɣraī ɣī̄ neɣoot e
 Chap. **Σ** τ̄ **α**ματ̄ ἡ̄ тер оташаеі ἡ̄σι **α**
 VI. ¹ μαθενтис¹ ᾱτ̄η̄ρ̄η̄ρ̄η̄ шωπε
 ἡ̄ т̄инте ἡ̄ ποτεοιενт² епρε
 ἡ̄ραіос же неτω̄β̄ш̄ **α**μοот епот
 χира аτω ɣī̄ таіакоша **α**μ̄η̄
² η̄ε³· ᾱ π̄η̄ιτ̄'сноотс де мотте
 е п̄иннше **η̄α** μαθενтис пе
 χат̄ н̄ат̄ же неше⁴ а̄п̄ е тре ἡ̄ка
 ἡ̄сων **α**ε̄ п̄шаже **α**ε̄ п̄коотте п̄
 т̄η̄такош̄ ἡ̄ ɣент̄'рапеза⁵.
³ с̄ωт̄'ἡ̄ де несп̄н̄т̄ ἡ̄ са̄ш̄ḡ ἡ̄
 ρω̄ме̄ н̄р̄нт̄' т̄η̄т̄η̄ от̄
 μ̄η̄т̄'ре⁶ ɣа̄ роот̄ е̄т̄х̄н̄к̄ е̄ β̄ολ̄⁷ **α**ε̄
 п̄еп̄на̄ е̄т̄ от̄αᾱβ̄ ɣі̄ со̄φ̄ιᾱ е̄ та̄
 ɣоот̄ е̄ ρ̄ат̄от̄ е̄ ɣраї̄ е̄ теї̄ χ̄ριᾱ⁸.
⁴ а̄п̄он̄ де̄ п̄т̄η̄с̄р̄че⁹ е̄ п̄еш̄λ̄η̄λ̄
⁵ **η̄α** таіакоша **α**ε̄ п̄шаже· ᾱ п̄еї̄
 ш̄аже̄ ρ̄апа̄с̄ **α**ε̄ п̄иннше̄ т̄η̄ρ̄ḡ
 а̄т̄с̄ωт̄η̄ **α**ε̄ ἡ̄ ст̄е̄фа̄но̄с̄ от̄ρ̄ω̄
 ме̄ е̄ч̄х̄н̄к̄ е̄ β̄ολ̄ **α**ε̄ п̄і̄ет̄іс̄ ɣі̄ п̄η̄δ̄
 е̄ч̄от̄αᾱβ̄ **η̄α** φ̄ῑλ̄ῑпп̄ос̄ **η̄α**
 Fol. 67 b проχ̄ω̄ρ̄ос̄¹⁰ а̄т̄ω̄ п̄η̄κᾱп̄ω̄ρ̄¹¹ **η̄α** т̄'і̄
 [R] μ̄ων¹² **η̄α** πᾱρ̄με̄на̄с̄ а̄т̄ω̄ μ̄η̄κο̄¹³

¹ πληθυνόντων τῶν μαθητῶν. Ἡ ἡσितिπε ἡ̄αμαθενтис, 'the number of the disciples'.

² τῶν Ἑλληνιστῶν.

³ τῇ διακονίᾳ τῇ καθημερινῇ.

⁴ Ἡ неш̄ше.

⁵ διακονεῖν τραπέζαις.

⁶ μαρτυρουμένους.

⁷ 'Perfect', πλήρεις.

⁸ Ἡ е̄х̄η̄ т̄е̄χ̄ριᾱ, ἐπὶ τῆς χρείας ταύτης.

⁹ 'We will devote ourselves.' The Coptic translator here uses a purely native word instead of a form of προσκαρτερήσομεν.

¹⁰ Ἡ проχ̄ω̄ρ̄ос̄, like the Greek.

¹¹ Ἡ п̄η̄κᾱп̄ω̄ρ̄.

¹² Ἡ ᾱμ̄ω̄.

¹³ Ἡ μ̄η̄ п̄η̄κ̄ω̄λᾱос̄.

- λαος οἰκουμενικος ἡ παντι
 6 οχρετс· καὶ αὐταροοτ ε ρατοτ α̅
 πε μετο ε βολ η παποστολος
 ατω αψυλνλ ατале σιχ ε ζωот·
 7 пшажε α̅ πποτте аҫауҫане¹
 ατω несашаї̅ ἡσι тнπε² н̅α̅ ма
 онтис емаате ρἡ θieroтcaлнe
 отменише епашωҫ ε βολ ρἡ от
 ннб пeтcωт'α̅ ἡса тпист'ic·
 8 στεφανος δε еҫннк ε βολ ἡ χα
 ρис ρι σοи пeҫeиpε ἡ ρeннoт
 α̅ маeи ατω ρeншпнpε ρpaї̅
 ρα̅ πλαος ε βολ ρитἡ прaн α̅ пxo
 9 eis ic пeчc̅³· αττωотнот δε ἡ
 σι ρoeиe ε βολ ρἡ тeтнaтωтн
 пeт отмoттe ε poот жe ἡliber
 т'иnoc⁴ ατω пкoтpиnαιoc н̅α̅ на
 лeзaнaрeтc ατω пe βολ ρἡ тci
 λισia⁵ н̅α̅ тacia етҫ тωн отhe⁶
 10 στεφανος· ατω α̅п отeшс̅α̅
 σοи ε ҫ отhe т'coφia α̅ пeпἡa
 11 e п̅шажe ἡ ρнт̅· tote αтпoт
 жe ε ρoтн ἡ ρeпpωeиe етxω α̅
 мoс жe aпcωт̅α̅ e poҫ eҫxω α̅и
 oc ἡшажe нoтa⁷ e ρoтн e мωтcнc
 12 н̅α̅ πпoттe· αтниe⁸ δε e πλαος

¹ ἡῤῥανε.² ὁ ἀριθμὸς τῶν μαθητῶν.

³ The received Greek text has no equivalent for εβολ ρитἡ прaн α̅ пxoиc; but the readings διὰ τοῦ ὀνόματος [τοῦ] κυρίου [Ἰησοῦ Χριστοῦ] and ἐν τῷ ὀνόματι [τοῦ κυρίου] Ἰησοῦ Χριστοῦ are given by Prof. Souter.

⁴ ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων.⁵ ἀπὸ Κιλικίας, ἡ τκελτικια.⁶ συζητοῦντες.⁷ ῥήματα βλάσφημα.⁸ συνεκίνησαν.

[illegible]Fol. 69_a

[४८]

¹ κατασοφισάμενος.

² After γενος some words, the equivalents of ἐκάκωσε τοὺς πατέρας ἡμῶν, have dropped out of the text. Η εμοι κῆρ ἥνεπειοτε.

³ ποιεῖν ἔκθετα τὰ βρέφη.

⁴ ἄστειλος τῷ Θεῷ.

δ ἐπαιδευθή.

⁶ 'When forty years had ended to him'; χρόνος is not translated. ⁷ Η πτερεγνατ. ⁸ For εστα.

⁷ И ꙗ҃тереꙋпаѣ.

⁸ For εοτα.

- 26 ριτῆ τεϋσ[ιχ] [π]τοοτ δε απ οτ
 εμεε · απ πεϋ[ρα]στε¹ , οη αϋοτω
 ηδ πατ ε βολ εϋειше ηαη πετ
 ернτ² ατω αϋροτ' ποτ³ ετεирнин
 εϋχω απος же η ρωμε ητετῆ
 27 ρεπснт ε тве οτ тетῆχι απ ηе
 тῆернт ἡσονс · πεт χι δε απ πετ
 ριτοτωϋ ἡσονс αϋτοσ πεϋ εϋ
 χω απος же ημε ηе ηт αϋνα
 28 ὁστα απок η παρχων⁴ ατω
 η ρεϋ†ραп ε χων · ηη εκοτωш
 ἡток ε ροτвет ἡеη ηтаκρω
 29 тῆ απ прῆ η κηее ηсаϋ · ηωтснс
 30 δε αϋπωт ε ρраї ρῆ ηеῖ шаже аτ (sic)
 ατω αϋρ ρη η σοειλε ρῆ ηκας απ
 ηααιραη⁵ αϋχпе шнре снат ρῆ
 31 ηеа ет ηааτ · ατω η тере ρηе
 ηромпе χων ε βολ αϋοτωηδ
 ηαϋ ε βολ ρῆ терηиос ρῆ ηто
 οτ η сна ἡσι οтаπтелос ρῆ οτ
 шаз η κωρτ' ε βολ ρῆ ηβатос ·
 32 ηωтснс δε η тере ϋнаτ αϋρшпн
 ρη απ ηροροηα⁶ εϋηа† πεϋοτοеи
 δε ε ροтн ε ηατ а тесηη απ ηχο
 32 εис шωπε⁷ же апок ηе ηпоτте
 η ηекеюте ηпоτте η η аβга

Fol. 69b

[KΔ]

¹ 'On the morrow', τη τε ἐπιούσῃ ἡμέρᾳ.² ὤφθη αὐτοῖς μαχομένοις.³ 'He would have quieted them to peace', συνήλλασεν αὐτοὺς εἰς εἰρήνην. See Prof. Souter's readings to v. 26.⁴ κατέστησεν ἄρχοντα.⁵ Μαδιάμ.⁶ τὸ ὄραμα, Η ἀπροραμα.⁷ An exact rendering of ἐγένετο φωνὴ Κυρίου. Η а тесηη ἀπχοεις εи шароу.

- ραε πνο̃те и їсаак πно̃те
 и̃ їанω̃ ѡωтєнє џе и тере џ
 шωпе ρи̃ отєтωт' ѡп џтол¹
 33 ѡа е шωшт'· пєжє пхоєис џе
 наџ ѡλ е ѡλ ѡ πтоот єт и̃
 рат̃и пѡа сар єт каде рат̃и̃ и̃ри
 34 т̃џ откаρ єџотааѡ пє· ρи̃ отнат
 аїнат² е пѡкаρ ѡ паλαос єт
 ρи̃ кнѡе аτω аїсωтѡ е пєт
 ашароѡ аєї³ е пєснт е парѡот
 тєпот џе аѡот тахоотн е ρраї
 35 е кнѡе· паї пє~~ѡѡѡѡ~~ѡ ѡωтєнє
 єнт атарна⁴ ѡѡ[о]џ єтѡ ѡѡос
 жє пѡѡ пє нт аџ[р̃р]ω ѡѡок и̃ пар
 χωп⁵ и̃ и̃ рєџџ[а]п е жωп паї
 а πно̃те хоотџ и̃ парχωп аτω
 и̃ рєџсωтє⁶ пѡѡ т̃сѡѡ ѡ парсєλос
 нт аџотωп̃ѡ е ѡλ ρѡѡ п̃ѡтос⁷·
 36 паї пє нт аџи̃тот е ѡλ е аџєирє
 и̃ ρєпѡаєп ѡѡ ρєпшпирє ρи̃
 кнѡе аτω ρи̃ тєрт̃ѡѡ ѡαλассα⁸
 37 аџ[ω] ρи̃ п̃ѡаєє⁹ и̃ ρѡѡ и̃ роѡпє· паї
 пє нт аџхоос и̃ и̃шпирє ѡ п̃н̃λ
 жє πно̃те п̃атотпєс отпро
 ф̃нтис п̃нт̃и̃ е ѡλ ρи̃ пєт̃и̃
 38 с̃п̃н̃ѡ и̃ та ρє¹⁰· паї пє нт аџшωпє ρи̃ Fol. 70 a
 тєкκλнєс̃а ρи̃ тєросѡос¹¹ пѡѡ пєт [КЄ]

¹ οὐκ ἐτόλμα κατανοῆσαι.

² ἰδὼν εἶδον.

³ For аєї.

⁴ ἡρνήσαντο.

⁵ 'Who is he that hath made thee king?' И пєпταџнаѡїста

ѡѡок, и̃ архωп, which agrees with κατέστησεν ἄρχοντα.

⁶ καὶ λυτρωτήν.

⁷ ἐν τῇ βάτῳ.

⁸ ἐρυθρᾷ θαλάσῃ.

⁹ И аτω ρѡѡ п̃ѡаєє.

¹⁰ ὡς ἐμέ.

¹¹ Sic. Read тернѡос, ἐν τῇ ἐρήμῳ.

38 **ϣα** **ϣε** **π****α****α****α****α****α****α**¹ **ρ****α****ι** **π**τοοτ **π** **ε**π**α**
ατω **α****ι****π** **π**ε**ν**ε**ι**ο**τε** **π**α**ι** **π**τ **α**υ[**χι**]²
π **ρ**ε**ν**ϣ**α** **ε**το**η****ρ**³ **ε** **τ**α**α**τ **π**η**τ****ι****π** ·
 39 **α**τω **α****ι****π** οτο**ω**ϣ **ε** **ε**ω**τ****α****ι** **π**ε**ω**ϣ
πσι **π**ε**ν**ε**ι**ο**τε** **α**λλ**α** **α**τ**κ**α**α**α**α** **π**
εωοτ **α**λλ**α**⁴ **α**τ**κ**οτοτ **ρ****η** **π**ε**ρ**ρ**η**τ
 40 **ε**κ**η****ι**ε · **α**τ**κ**οο**ε** **π**η **α**αρ**ω**η **ε** **τ**α
αιο **η**α**η** **π** **ρ**ε**π**ο**τ**τε **π**ε**ε**χ**ι** **α**ιο
ει**τ** **ρ**η**τ****ι** **α**ω**τ**ε**η**ε **ε**αρ **π**α**ι** **η**τ **α**υ
πτ**ι** **ε** **β**ο**λ** **ρ****α****ι** **π**κ**α**ρ **π** **η**η**ι**ε **η**τ**ι**
εοο**τ**η **α**η **ε** **η**τ**α** οτ **ϣ**ω**π**ε **α****α**ιο**α** ·
 41 **α**τ**α**η**ι**ε **π**η**α**ε**ε**⁵ **ρ****η** **π**ε**ρ**οοτ **ε**τ **α****ι**
αατ **α**τ**α**λε **ο**τ**ε**ια **ε** **ρ**ρα**ι** **α****ι** **π**α**ω**λον
ατω **α**τε**τ**φ**ρ**α**η**⁶ **ρ****η** **π**ε**ρ**β**η**τε **π**
 42 **π**ε**ρ**σ**ι**χ · **α**υ**κ**τοοτ **ε** **π**σι **π**ηο**τ**τε
ε **τ**ρε **τ**ϣ**α****ι**ϣε **π** **τ**ε**σ**τ**ρ**α**τ**ια **π** **τ**η**ε**⁷ ·
κα**τ**α **ο**ε **ε**τ **ε**η**ρ** **ρ****α****ι** **π**α**ω**ω**ι**ε **π**
> **π**ε**ρ**ο**φ**η**τ**η**ε**⁸ **ε** **α**η **α**τε**τ**η**τ**α**α**α**α**
> **π**α**ι** **ε** **ρ**ρα**ι** **π** **ρ**ε**ν**ϣω**ω**τ' **π****α****ι** **ρ**ε**π**
> **ο**τ**ε**ια **π** **ρ**η**ι**ε **η** **ρ**ο**η**π**ε** **ρ**ι **τ**ερ**η**ηο**ε**
 43 **>** **π**η**ι** **α****ι** **π**η**λ** · **α**τω **α**τε**τ**η**τ**ι **η** **τ**ε
> **ε**κ**η**η**η** **α****ι** **α**ο**λ**ο**η** **η****α****ι** **π**ε**ι**ο**τ** **α****ι**
> **π**ηο**τ**τε **ρ**ρε**φ**α**η**⁹ **π**ε**ε**ο**τ**¹⁰ **τ**η**ρ**οτ
> **η**τ**α** **τε**τ**η**τ**α**η**ο**οτ **ε** ο**τ**ϣ**τ** **η**ατ ·

¹ 'With him that spake with him', μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ.

² After αυ there is a small semicircular sign, like a part of the letter o, and after that the papyrus is blank.

³ λόγια ζῶντα.

⁴ αλλα appears to be superfluous.

⁵ καὶ ἐμοσχοποίησαν.

⁶ θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο.

⁷ τῇ στρατιᾷ τοῦ οὐρανοῦ.

⁸ Amos v. 25-27.

⁹ Ῥεφάν, Ἡ ρεφαν.

¹⁰ τοὺς τύπους.

ΣΗΝΥΟΤΑΖΕΠΑΙ ΠΕΚΙΤΑΦΩΠΤΕΝ
 ΤΕΚΑΝΣΙΑΔΙΤΕΡΟΣ ΜΟΧΝΙΜΙΤΟΣ
 ΩΧΕΝΙΜΜΑΛΓΖΜΠΙΤΟΥΝΣΙΝΑ
 ΛΥΩΜΝΙΚΚΕΙΟΙΓΕΠΙΔΙΝΤΑΥ
 ΝΖΕΝΩΑΧΕ ΕΥΟΝΖΣΤΑΛΥΝΗΤΗ
 ΛΥΩΜΠΟΥΟΥΩΩΣΣΩΤΜΝΙΩΩ
 ΝΣΙΝΕΝΕΙΟΤΕΑΛΛΑΛΥΧΑΛΛΝ
 ΣΩΟΥΑΛΛΑΛΥΚΟΤΟΥΣΝΕΥΖΗΤ
 ΕΚΗΜΕΛΥΧΟΟΣΝΑΛΛΑΡΩΚΕΤΑ
 ΜΙΟΝΑΝΝΖΕΝΝΟΥΤΕΝΣΕΧΙΜ
 ΕΙΤΖΗΤΝΜΩΥΟΗΣΤΑΡΤΑΙΝΑΙ
 ΝΤΝΕΚΟΖΜΠΚΑΖΝΚΗΜΕΝΙΝ
 ΣΟΥΝΑΝΧΕΝΤΑΟΥΩΩΠΤΕΜΜ
 ΛΥΤΑΜΕΙΤΜΑΣΕΖΝΜΕΙΟΥΟΥΕΤ
 ΜΑΥΧΥΤΑΛΕΟΥΣΙΑΕΖΡΑΙΜΠΛΑ
 ΛΥΩΛΥΟΥΦΡΑΝΕΖΝΜΕΚΗΥΕΝ
 ΝΕΥΣΙΧΑΛΚΤΟΥΟΥΔΕΝΣΙΤΓΝΟΥ
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 ΖΟΥΝΑΛΑΥΕΙΛΙΤΑΙΕΝΤΑΥΖ

- >аѡ ѱнапене¹ тнѣтї є वोλ є пса
 >н тѣаѡλων: тескннн ѡ пѣн
 44 >тре несшооп нѣ непеюте
 рї пѣае² ката ѡе нт аѣотерса
 рне нѣтї пет шѣе нѣ ѡѡтснс
 є таиос ката птѣпос ент аѣ
 45 наѡ є роѣ: таї епта непеюте
 є аѣи ѡнса н шорп жїтѣ є ротн
 нѣ іс³ рѣ пааагте н нреѡнос
 наї нта пнотте пожот є वोλ
 раѡн н непеюте шѣ рѣаї є не
 46 роот н ѡаѣа · паї ент аѣре
 еѡхарїс ѡпе ѡто є वोλ ѡ пнот
 те аѡа (sic) аѣаїтї⁴ є ѡне н ѡѡа н
 47 шѡпе⁵ ѡ пнї н їаκωβ⁶ · соλѡѡн
 48 ѡе аѣκѡт наѣ н ѡнї · аλλѡ ѡ ере
 пет жосе ѡѡѡ рї таио н ѡїх⁷
 >ката ѡе ет ере пепрофнтис
 49 >ѡ ѡѡѡс ѡе тпе пе па ѡронос
 >пѣаг пе прѣпопѡѡон н на ѡѡе
 >рнте аѡ н пнї пе тетїпаκѡ
 >тѣ наї пѣе пѣѡеїс н аѡ пе п[ѡ]а
 50 >н ѡѡтн⁸ · ѡн нтаѡїх аѡ те нт аѣ
 51 >таиѡ⁹ наї тнрот¹⁰ · наѡт¹¹ ѡаκѡ

Fol. 70 b
[κѣ]

¹ Н ѱнапсене тнѣтї, which represents the Greek μετοικίῃ ὑμᾶς.

² For пѣае.

³ Н инсѡс.

⁴ For аѡа аѣаїтї, καὶ ἡγήσατο.

⁵ 'Dwelling-place', σκήνωμα.

⁶ 'In the house of David', a reading which agrees with certain MSS.; see Souter, *op. cit.*, v. 46; Sanday, *Appendices*, p. 134. Н нѡѡа нѡѡпе ѡпнотте нѡаκωβ.

⁷ ἐν χειροποιήτοις.

⁸ τόπος τῆς καταπαύσεώς μου.

⁹ Н тѣптаѡѡе.

¹⁰ Isa. lxvi. 1, 2.

¹¹ For нѡѡт.

- 2 2 ω¹ ρῆ θιερωτσαλν²: ατνω
 3 ωс αε ἡ στεφανος ἡσι ρενρω
 4 με ἡρεϋρ ρоте³ ατερε αε ἡ οτ
 5 пос ἡ ηερε ε ρραῖ ε ωϋ: сат
 6 λос αε ηεϋϋωϋ ηе ἡ текнлн
 7 сга еϋβнн ε ρотн еннн еϋсων
 8 ε βολ ἡ ηρω^μе ηε ηεϋго^μе
 9 εϋ† αμ^οοот ε ηεϋтеко: ἡто
 10 βот се ἡ тер от^ωωρε ε βολ ат
 11 μооϋе ет^αϋеоеиϋ αη пϋа
 12 хе кат^α πολис: φιλιππος αε
 13 αϋει ε ρραῖ ет^οполис ἡ теса
 14 μαρια еϋκнртсе⁴ ηат αη ηεχ^с.
 15 οт^μиниϋе αε ηετ† ἡ ρтнτ ρи
 16 οтсоп ε ηет' ере φιλιππος
 17 ω αμ^οοот ρ^αη птре тсωт^α
 18 ε ρоϋ атω ηсепат еη^μαειη
 19 ε ηеϋεиρε αμ^οοот. ραδ ρар ηе
 20 т ере ηепп^α ἡ ηακαθартон⁵
 21 ρиωот атω ηετωϋ ε βολ ρῆ от
 22 пос ἡ с^μηη етннτ ε βολ ἡ ρн
 23 тот от^μиниϋе он етснс атω
 24 ηсале аϋталсоот. относ ἡ
 25 ρаϋе аϋϋωпе ρῆ т'полис ет αη
 26 μаτ: ηетн от^ω αε ρῆ тполис
 27 βе ηεϋран ηе с^μηηη етρεϋр ρи

Fol. 71 b

[RH]

¹ Η ασω.² ε ασω ρῆ θιερωτσαλν = οἱ ἔμειναν ἐν Ἱερουσαλὴμ; see the reading quoted by Prof. Souter.³ 'Fearers [of God]', ἐυλαβεῖς.⁴ ἐκήρυσσεν.⁵ πνεύματα ἀκάθαρτα.

- πε¹ αὐτῷ ἐμψῶς αἰ περεσπος
 ἥτε σαμαρια ἐμψῶ αἰμος εἰ ροϋ
 10 θε ἀνοκ πε²· αὐτῷ πετφ ἡρτητ
 εἰ ροϋ τηροτ χηη πετκοτῖ ψα πετ
 ποσ ἐτψῶ αἰμος θε παῖ πε τποσ
 11 ἡ σομ ἥτε πποττε³· πετπρο
 σεχε⁴ δε εἰ ροϋ πε εἰ βολ θε αϋρ οτ
 ποσ ἡ οτοειψ ἐμψῶς αἰμοοτ
 12 ρῖ ἡ αἰπτατος⁵· η̄ τερ οτσω
 τῶ δε εἰ φιλιππος ἐμετασσελι
 ζε⁶ η̄ τ'αἰντερο αἰ πποττε αὐτῷ
 αἰ πραν ἡ ις πεχς ατχι βαπτис
 μα ἡσι η̄ρωμε αὐτῷ η̄ρωμε·
 13 σμεων ρωωϋ οη ἀρπιστετε⁷
 αὐτῷ ἡ τере ψχι βαπτ'ισμα η̄εϋ
 προσκαρτερι⁸ εἰ φιλιππος ἐϋ
 πατ δε εἰ ρενποσ αἰ μαειη η̄α
 ρενποσ ἡσομ ἐμερε αἰμο
 14 οτ αϋμψῶς· η̄ τεροτ πατ⁹ δε
 ἡσι η̄αποστολος ἐτ ρῖ τρι
 εροτσαλνι θε α τσαμαρια
 ψωη εἰ ροοτ¹⁰ αἰ ψυαθε αἰ πποττε
 ατχοοτ ψα ροοτ αἰ πετροс η̄α
 15 ἰωρδαννης· η̄αῖ ἡ τερ οτῶκ ατ

Fol. 72a

[RΘ]

¹ 'A worker of magic', προῦπήρχεν . . . μαγείων.² 'Saying concerning himself, I am he', λέγων εἶναί τινα
 ἐαυτὸν μέγαν.³ 'This is the great power of God'; the Coptic has no equiva-
 lent for ἡ καλουμένη.⁴ προσείχον.⁵ ταῖς μαγείαις.⁶ εὐαγγελιζομένῳ.⁷ ἐπίστευσε.⁸ ἣν προσκατερῶν.⁹ 'When they saw'; Η̄ ἡτεροτσωτῶ, which agrees with
 Ἀκούσαντες δὲ.¹⁰ Η̄ ερος, i.e. Samaria had received the word of God.

- шлнл е рраї е жωот же нас ете
 16 ж пн̄а еѣотааб̄. не мпат еѣ¹ тар
 ех̄н̄ лаат̄ ммоот̄ алла нт аѣх̄
 бапт'ісма н̄ шорп² е пран̄ м̄ пхо
 17 еіс іс̄. тоте аттаде сіх̄ е жωот
 18 аѣх̄ м̄ пепн̄а ет̄ отааб̄. н̄ тер еѣ
 наѣ де н̄сі сімωн же е в̄ол̄ рїт̄н̄
 птало н̄ псіх̄³ н̄ напостоѣос ет̄
 † м̄ пепн̄а аѣене наѣ н̄ рен̄
 19 хрїма⁴. еѣхω м̄мос же ма наї⁵ н̄
 теї̄ еѣотсіа же каас⁶ пе †ната
 ле⁷ сіх̄ е жωѣ еѣех̄ пепн̄а ет̄ от̄
 20 ааб̄: петрос де пехад̄ наѣ же пен̄
 рап⁸ еѣешωпе наѣ⁹ е птако¹⁰ же
 акмеете же т'аωреа м̄ пнотте
 21 ешаѣх̄пос р̄н̄¹¹ ренхрїма. м̄н̄
 меріс̄ от[а]е м̄н̄¹² клнрос шроп̄
 наѣ р̄м̄ пеї̄ шаже пенрнт̄ сот̄
 тωн̄ ан̄ м̄пе̄ м̄то е в̄ол̄ м̄ пнотте.
 22 метаної¹³ се е в̄ол̄ р̄н̄ текнасіа¹⁴
 н̄с̄ соп̄с̄ м̄ пхоіс̄ ешωпе се
 наѣω наѣ ан̄¹⁵ е в̄ол̄ м̄ пмеете
 23 м̄ пенрнт̄. †наѣ тар̄ е рок̄ ек̄
 шроп̄ р̄н̄ отх̄ол̄н̄ м̄ пкрїа¹⁶ аѣω

¹ 'Not yet come', ἐπιτεπτωκός.

² For н̄ шорп, 'at first'; H has м̄ма̄те, μόνον δὲ βεβαπτισ-
μένοι ὑπάρχον.

³ ἐπιθέσεως τῶν χειρῶν.

⁴ χρήματα.

⁵ H ма наї рωωт.

⁶ For же нас.

⁷ ὃ ἂν ἐπιθῶ.

⁸ Sic. A mistake for рат = τὸ ἀργύριον.

⁹ For п̄ма̄к (?).

¹⁰ εἰς ἀπώλειαν.

¹¹ H пешаѣх̄пос р̄т̄н̄ ренхрїма = διὰ χρημάτων κτᾶσθαι.

¹² м̄н̄ superfluous (?).

¹³ μετανόησον.

¹⁴ = текнакіа, τῆς κακίας σου.

¹⁵ H omits ан̄.

¹⁶ χολὴν πικρίας.

- 24 **отѣрре ꙗ̑ σινσον¹ αἰστωσῆ**
ἵσι σιμων εἰχω ἄμιος ἔε со
πῆ πτωτῇ ἃ πχοεис ρα рої
ἔе нас еппе λαατ² ꙗ̑ не нта те
 25 **тпхоот еі е ρраї е хwei³· ꙗ̑тоот**
се ꙗ̑ тер отр̑ мп̑тре ἃ пенн
ше⁴ аτω аѣω е роот ἃ пѣаже
ἃ пχοеис аѣкотот е ѡерот
саланн⁵’ отѣннше ꙗ̑ѣе и са
мариѣнс аѣтапѣїзе⁶ нас :
 26 **παττελος ἃ пχοеис аѣѣаже**
ἃἃ φιλипπος εἰχω ἄμιος ἔе
τωотн нѣ мооше ρἃ ппот и
меере⁷ ρї тер̑н ет о и ерннос⁷
ет ннт е ѡол ρῇ ѡеротсаланн
 27 **е ρраї е газа· аѣτωотн аѣѣωн**
аѣω еіс отрѡм̑е ꙗ̑ неѣωш⁸
ἥσιотр’ ꙗ̑ аѣнастн̑с нте кан
аасн⁹ тер̑ ꙗ̑ неѣоош¹⁰ паї еѣ

Fol. 72b

[λ]

¹ ‘Bond of violence’, σύνδεσμον ἀδικίας.



² As the Greek μηδὲν ἐπέλθῃ. H omits еппе лааτ.

³ For εχωι.

⁴ ‘Bearing witness to the multitude.’ The Greek has only διαμαρτυράμενοι.

⁵ εὐγγελίζοντο. ⁶ ‘The hour of noon’, μεσημβρίαν.

⁷ ‘By the way which is desert, and which cometh from Jerusalem to Gaza.’

⁸ ‘A man of the people of Cush’, Gr. Αἰθίοψ. The form ѣωш = κωш = the old Egyptian ‘Kesh’  , or ‘Kash’



⁹ δυνάστης Κανδάκης. He was an official of one of the great queens who reigned over the island of Meroë, and whose capital was situated about forty-five miles south of the modern town of Atbara; he was not an Abyssinian.

¹⁰ For неѣоош = Αἰθίοπων.

- шрооп' е зраї ехп̄ пєсхрнма¹
 тнрот пєч ацєи² пє е ѿєрот
 28 салнм' еотшт' • п̄ тер ечкотѣ³
 дє ецзмоос зї пєчзарма⁴ ецωш
 29 н нсаїас пєпрофнтис • пє
 жє пє пп̄д̄ м̄ фїлппос жє †
 пєкотоеи п̄ тох⁵ е пєї зар
 30 ма • ац† пєцотоеи⁶ п̄си фїлп
 пос ацєωт̄м̄ е роц ецωш
 п̄ нсаїас пє профнтис пє
 жац̄ м̄ пєсиотр жє єнє акр̄ ної⁷
 31 п̄ нєт н̄ωш̄ м̄моот • нтоц̄ дє
 пєжац̄ жє н н аш̄ п̄ зє єнаш̄т̄м̄
 сом̄ єим̄нті п̄тє от̄а тс̄б̄вої
 ат⁸ е б̄ол̄ • ацсеп'т̄ фїлппос дє
 е т'рє чалє п̄цзмоос зїтотωц̄ •
 32 пма дє п̄ тетрафн⁹ єнєцωш̄
 м̄моц̄ пє паї п̄тє н отєсоот е
 >ат̄п̄т̄ѣ е пєцма п̄ коп̄с¹⁰ атω
 >п̄тє п̄ от̄зїєїб̄ м̄пє м̄то е б̄ол̄ м̄
 >пєт зωωкє м̄моц̄ єнє ц† ап̄ нтєц̄
 >с̄м̄н¹¹ • таї тє тє¹² м̄п̄ ц̄отωн̄ рωц̄ •
 33 >зм̄ пєцѿб̄н̄ю тєчкрїєс̄ ат̄цї
 >т̄с̄ • тєчтєнєд̄ н̄м̄ пєт̄ па ш̄

¹ τῆς γάζης αὐτῆς. The word γάζα is derived from the Zend or Persian گنج, and has also passed over into the Syriac ܡܐܢܐ (gazzā for ganzā), or ܡܝܢܐ, gāzā, 'treasure'.

² Н пєацєи.

³ Н п̄терєцк̄тоц̄.

⁴ ἄρματος αὐτοῦ.

⁵ Н тос̄н̄, κολλήθητι.

⁶ Н пєцот̄ої.

⁷ Н ара коп̄єи, Ἀρά γε γινώσκεις.

⁸ Н тсаб̄єєзат̄.

⁹ περιοχὴ τῆς γραφῆς.

¹⁰ 'To his place of slaughter'; Н єат̄п̄т̄ц̄ єкооп̄с̄.

¹¹ єнє ц† ап̄ нтєц̄с̄м̄н̄ = ἄφωνος.

¹² таї тє тє = οὕτως.

- >таτος же сепачи **α** πεφωνη²
 34 >е хол рѣхѣ пна¹• асѣтѣхѣ **π**σι
 псѣотр пѣхач **α** фѣлппос
 же ꙗсѣпѣ **α**μѣон ахѣс е роѣ же е
 ре пепрофнѣтнѣ хѣ **α** паї е тѣе
 нѣе е тѣннѣтѣ же е тѣе не ота•
 35 а фѣлппос дѣ отѣн **π** рѣхѣ а
 чархѣ е отѣн **π** рѣхѣ² е хол рѣ пѣ
 трафн³ асѣтѣхѣлѣзе⁴ пач **α** пхо
 36 еѣс ѣс пѣхѣ⁵• етѣмооше дѣ рѣ тѣ
 рѣн аѣе е рѣаї ехѣ отѣмоот• пѣхѣ
 псѣотр **α** фѣлппос же е пѣмоот⁶
 от пет нѣхѣт **α**μѣої е⁷ тѣра хѣ ѣа
 38 птѣсѣа•⁸ аѣхѣ асѣотѣрѣсѣхѣ **π**σι
 фѣлппос е тѣре пѣрѣа⁹ дѣре рѣтѣ
 аѣхѣн **α** пѣсѣпѣт е рѣаї е пѣмоот
 аѣхѣ а фѣлппос ѣаптѣзе **α**
 39 **μ**ѣхѣ• **π** тер отѣе е рѣаї рѣ **α** пѣ¹⁰оот
 отпнѣ **π**те пѣхѣеѣс аѣтѣрп¹¹
α фѣлппос **α**п чѣотѣ е нѣт
 е рѣхѣ **π**си псѣотр пѣхѣмооше
 40 сѣр рѣ тѣхѣрѣн еѣрѣше• фѣлпп'
 пос дѣ аѣре е рѣхѣ рѣ аѣѣтѣс

Fol. 73a

[λα]

¹ Isa. liii. 7, 8.² 'Philip opened his mouth, he began to open his mouth from the Scriptures.' асѣрхѣ = ἀρξάμενος. Η has а фѣлппос дѣ отѣн **π**рѣхѣ асѣрхѣе ехол рѣ тѣтрафн.³ Η тѣтрафн = τῆς γραφῆς ταύτης.⁴ εὐηγγελίσατο.⁵ 'The Lord Jesus Christ', τὸν Ἰησοῦν.⁶ Η еѣс пѣмоот.⁷ κωλύει με.⁸ The Coptic text contains no rendering of verse 37: εἶπε δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. ἀποκριθεὶς δὲ εἶπε, Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.⁹ Η фѣрѣа, τὸ ἄρμα.¹⁰ τ altered into **μ**.¹¹ Η аѣтѣрп, ἤρπασε.

еѣмооше еѣташеоеиш пѣ
 поліс тирот шант ѣи е граї
 Chap. е кнсаріа· сатлос де еѣмер п
 IX. 1 напїлн п ρωτѣ¹ е ρоти еѣ ма
 онтис ѣ пхоєис аѣѣ пецотоеі
 2 е пархїерете аѣаітї² е бол ρї то
 отѣ п ρенепїстолн е замас
 нос епстнаѣωтн³ ша пстна
 ѣωтн же нас пет'ѣпаге е роот⁴
 пρωме аѣω неρїοме еѣехїтот
 еѣехїтот (sic)⁵ еѣмнр е граї е оіе
 3 ротсалнї· аѣѣωпе де еѣ
 мооше п тере ѣρωп е ρоти е
 замаснос ρп отѣѣне аѣотоеиш
 4 ша е ѣωѣ⁶ е бол ρп тпе· аѣω п те
 р еѣре е граї еѣп пнаρ аѣѣωтѣ еѣ
 снї есѣω ѣѣнос наѣ же сатле
 5 сатле⁷ аρрок ппнт' п сωї· пѣѣѣ
 же птѣ пѣ пхоєис· пѣѣ пхо
 єис⁸ де же анок пе іѣ петп пнт'
 6 пток псѣѣ· аλλα τωοτηтѣ⁹ ѣωк
 е ρоти е тποліс аѣω сенатаѣїон
 7 же от пет ѣѣ е ρок¹⁰ е аѣѣ· пρωме
 де ет' мооше пѣѣѣѣѣ пѣѣѣ
 ρатот еѣонѣ еѣѣωтѣ мен е

Fol. 73 b

[λб]

¹ Η παπειλὴν ρι ρωτѣ, ἀπειλὴς καὶ φόνον.

² ἡτήσατο, Η аѣаітї.

³ The scribe seems to have written епстнаѣωтн by mistake, and then to have added ша пстнаѣωтн = πρὸς τὰς συναγωγάς.

⁴ The Coptic omits some words like е бол ρп тегин = τῆς ὁδοῦ ὄντας.

⁵ The second еѣехїтот is an unnecessary repetition.

⁶ Η ερραї еѣωѣ.

⁷ Σαούλ, Σαούλ.

⁸ 'The Lord said' ; Η пѣѣ пхоєис де наѣ.

⁹ For τωοτηтѣ пѣ.

¹⁰ Η πετεѣѣѣѣ.

- тесмен епсеної¹ ан петнат сар
 8 ан пе е лаат. сатлос де аѣтωотн
 е бол рїхї пкаѣ ере пецѣал от
 нн² ен ѣнат е бол ан аѣи мωет
 9 рнтѣ е ротн е замаснос. аѣр шω
 мп де (sic)³ п рωот ен ѣнат е бол ан
 аѣω мп ѣотωм ωде мп ѣω.
 10 пет н отмаѣнтис де рп замас
 нос е пецран пе анапс пехе
 пхоеис пач рп отѣорωма⁴ же ана
 пиа птон (sic)⁵ де пехач же еис рннте
 11 анос пхоеис. пехе пхоеис пач
 же тωотн нѣ ѣωк е прїр ет отмаѣ
 те е роч же пет соттωн⁶ нѣ шї
 не рм пнї п отѣа⁷ пса отрм тар
 сос⁸ е пецран пе сатлос еис рн
 12 нте сар еѣшлнл. аѣнат етрωме
 же анапс аѣѣωк е ротн аѣ
 тале тоотѣ е ѣωѣ же еѣенат⁹
 13 е бол¹⁰. аѣотωшѣ псї анапс
 пехач же пхоеис аїсωтм пт п
 рар¹¹ е тѣе пай рωме же аѣр рар м
 пѣоот п некетотѣаѣ рп
 14 ѣеротсаланн. аѣω он аѣѣи еѣот
 сїа м пач¹² ма е бол рїтп пархї[е]
 ретс¹³ е мотр п отон нм ете
 15 пикалї¹⁴ м пекран. пехе пхо

Fol. 74^a

[λτ]

¹ ἐννεοί, Η πсепоеї.² ἀνεωργμένων.³ For аѣр шωмпт.⁴ ἐν ὀράματι.⁵ For птоѣ.⁶ Εὐθείαν.⁷ Ἰούδα, Η πїотѣа.⁸ Σαῦλον ὀνόματι, Тарсѣа.⁹ Η аѣнат.¹⁰ καὶ ἐπιθέντα αὐτῷ τὰς χεῖρας, ὅπως ἀναβλέψῃ.¹¹ ἤκουσα ἀπὸ πολλῶν.¹² For пей.¹³ παρὰ τῶν ἀρχιερέων.¹⁴ ἐπικαλουμένων.

- eis naq xe won xe pa'i otkenetos
 na'i n swtp¹ ne e t're qfi za pa ran
 ape me to e wol n perwot ne
 16 prethos² ne pshre a pinl. a
 nok gar fnatamey enrise et q
 17 nashopot za pa ran. aqmooshe
 psi ananias aqwon e pni aqtales
 teqstix exi satlos pehay xe sat
 le pa son pxois ic ne nt aq
 tinoott' ne nt aqotwnq nan
 e wol zi terin et hnt amos³
 xe kas enenat e wol nt meotz e wol
 18 a pepna et otaab. pteptot ze
 atze qn pefbal pte p renrb⁴
 atw aqnat e wol pteptot⁵ aq
 19 twotn aqxi baptisma. atw n
 ter eqotwae aqseotom. aqsw
 ne ze ne pmaenthis et qn
 20 zameasnos n renroot. atw n
 teptot aqkntesse amoy a pxo
 eis ic⁶ qn ptnatwti n ptozadi⁷
 xe pa'i ne⁸ pexc pshre a pnotte.
 21 atpwst ze psi ototi me et
 swta⁹ atw petaw amos xe en

¹ σκευος ἐκλογῆς, Η παὶ οὐαῖναῖος πσωτῆ παὶ πε.

² 'Before kings and the heathen', ἐνώπιον τῶν ἐθνῶν τε καὶ βασιλέων. Η πῖρεθος μῖ πῖρωοτ, which agrees with the Greek.

³ Η πῖρητῃ.

⁴ Η πῖε πῖρενρῆῃτ, ὡσεὶ λεπίδες.

⁵ There is no Greek for πτεπτοτ.

⁶ τὸν Ἰησοῦν.

⁷ 'In the synagogues of the Jews.' There is no Greek for η πῖτοτadi.

⁸ οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

⁹ eroy has probably dropped out.

- 21 ꙗꙗ аи пе нт асѣωωре е ѡл
 зꙗ ѿ еіеротсални ꙗ неѣ епика
 ли¹ ꙗ пеї ран аѡ ꙗт аѡтїно
 оуѣ е тѣе паї е пеї ма же нас
 есѣхитот еѡиѣ е ратот ꙗ ꙗр
 22 хіерете: сатлос де неѣсꙗ
 сом ꙗ зото аѡ неѣштортѣ
 ꙗ їотѡї² ет отнз зꙗ ѡмаснос
 есѣтамо ꙗмоот: же паї пе пе
 23 хс̄ ꙗ тере отѡннше де ꙗ
 зоот ѡн е ѡл аѡи ѡѡне ꙗ
 24 си їотѡї е зот'ѡеѣ аѡтаме (?)³
 сатлос е неѣѡѡне неѣза
 реѣ де еѡптлн ꙗ неѣоот нѣ
 ѡн же нас еѡеѡтотт ꙗмоѣ.
 25 аѡхитѣ де ꙗси ꙗ маѡнтис
 аѡхала⁴ ꙗмоѣ е ѡл зитꙗ неѡѡт
 26 зꙗ отѡѣ ꙗ теѡн ꙗ тер еѣѡн
 де е зраї е ѿеротсални асѣѡнѣ
 е тоѡѣ еѡмаѡнтис аѡ неѣ
 ꙗ зоте знтѣ тѣрот еѡсепис
 тете⁵ аи же отѡмаѡнтис пе.
 27 ѡарѡѡѡс де асѣмазте ꙗмоѣ
 асѣхитѣ е ратот ꙗ напостоѡос
 аѡ асѣтамоот же асѡѡ е ꙗѡ
 еіс зї теѣн аѡ же асѡѡѡе
 нѣѡѡѣ аѡ ꙗѡ нт асѡѡрзн
 сїазе⁶ ꙗмоѣ зꙗ ѡмаснос

Fol. 74b

[λΔ]

¹ τοὺς ἐπικαλουμένους.² H adds тѣрот.³ H аѡтаме.⁴ χαλάσαντες ἐν σπυρίδι.⁵ πιστεύοντες.⁶ H ꙗѡѡѡѡѡсїазе, ἐπαρρηсіάσατο.

- 28 **ρῆμα** пран **π** **ις**: περὶ σοῦ **δε**
πνεύματος¹ πε εὐβνн ε ροτн ατω еу
 ннѣ ε **βολ** **ρῆ** **ο**ιερотсални **ατ**
ω еупаррнсиазε² **πνευ** **ρῆ** **π** **ραν**
 29 **α** **π** **χο** **εις** • περὶ **αυ** **δε** **ατ** **ω** **πε**
φ **των** **π** **α** **υ** **πο** **τε** **ει** **ε** **μ** **η** **ν**³ **π** **το**
 30 **ο** **τ** **δε** **α** **ρ** **γ** **ι** **τ** **ο** **ο** **τ** **ο** **τ** **ε** **ρ** **ο** **υ** **β** **ε** **υ** • **π** **τ**
ε **ρ** **ο** **υ** **ε** **μ** **ε** **δε** **π** **σ** **ι** **ν** **ε** **σ** **π** **η** **τ** **α** **ν** **τ**
ε **ρ** **α** **ι** **ε** **κ** **η** **σ** **α** **ρ** **ια**⁴ **η** **τ** **ε** **τ** **ω** **ν** **α** **τ** **ω**
 31 **α** **τ** **χο** **ο** **υ** **ε** **τ** **α** **ρ** **σ** **ο** **ς** **τ** **ε** **κ** **η** **κ** **η** **ν**
ε **σ** **ι** **α** **ε** **т** **ε** **ρ** **η** **π** **φ** **ο** **τ** **α** **ι**⁵ **т** **η** **ρ** **ε** **π** **α** **υ** **т** **κ** **α**
λ **η** **λ** **ε** **α** **π** **α** **υ** **т** **с** **α** **μ** **α** **ρ** **ια**⁶ **п** **ε** **с** **υ** **ρ** **ο**
ο **п** **ρ** **η** **ο** **υ** **ε** **ι** **ρ** **η** **ν** **η** **н** **ε** **т** **κ** **ω** **т**⁷ **α** **υ**
μ **ο** **с** **ε** **с** **μ** **ο** **ο** **υ** **ш** **ε** **ρ** **η** **ο** **ο** **т** **ε** **α** **υ**
π **χο** **εις** **ατ** **ω** **ρῆ** **п** **с** **ο** **п** **ε**⁸ **α** **п** **ε**
п **α** **ε** **т** **ο** **т** **α** **α** **υ** **п** **ε** **с** **α** **υ** **α** **ι**⁹ **α** **с**
 32 **ш** **ω** **п** **ε** **δε** **π** **τ** **ε** **ρ** **ε** **п** **ε** **т** **ρ** **ο** **с** **ε** **и** **ε**
βο **λ** **ρ** **η** **т** **η** **ο** **т** **ο** **п** **η** **μ**¹⁰ **ε** **т** **ρ** **ε** **υ** **β** **ω** **η**
ш **α** **п** **ε** **т** **ο** **т** **α** **α** **υ** **ε** **т** **ο** **т** **η** **ρ** **η** **λ** **т** **α** **α** **α** •
 33 **ατ** **ω** **α** **υ** **ρ** **ε** **ε** **т** **ρ** **ω** **μ** **ε** **π** **ν** **ε** **μ** **α** **т** **ε** **п** **ε**
р **α** **п** **п** **ε** **α** **п** **α** **ι** **α** **с**¹¹ **α** **υ** **ρ** **ш** **μ** **ο** **υ** **п** **ε**
п **ρ** **ο** **μ** **п** **ε** **ε** **υ** **с** **η** **с** **ε** **υ** **п** **η** **х** **ρ** **η** **т** **η** **ο** **т**
 34 **с** **ο** **λ** ^(sic)¹² **ατ** **ω** **п** **ε** **т** **ρ** **ο** **с** **α** **υ** **ρ** **ω** **ш** **т**

¹ 'There.' Η πνεύματ, μετ' αὐτῶν.

² Η περὶ παρρησιαζε, παρρησιαζόμενος.

³ τοὺς Ἑλληνιστάς, Η πρὸς τρεῖς.


⁴ εἰς Καισάρειαν, Η καίσαρ.

⁵ Η φουδαία.

⁶ τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας.

⁷ οἰκοδομουμένη.

⁸ τῇ παρακλήσει.

⁹ The paragraph is marked by the two dots: but  is omitted between ππ and шωпe at the beginning of the lines.

¹⁰ διὰ πάντων.

¹¹ Αἰνείαν ὀνόματι.

¹² σολ has no meaning here. Η has εϋνηх ρηтη οτсλос = κατακείμενον ἐπὶ κραββάτου. σολ is written over a fault in the papyrus.

- е роу пexacy¹ же ацталзон. ꙗси
 пxоeис ιc пexc̃ • тwотн нѣ
 прѣ² за роу аѡ птепнот ацѡ
 35 отн аѡнат е роу ꙗси отон нм
 ет отнз рѣ лѡаа нм сарѡна
 36 аѡ а заз нотот е ппотте: пет
 ѿ отсѡне³ де рѣ ꙗппн е псрпн
 пе тавѣа таї ещатотарзес⁴
 же торгас⁵ таї псрпн е ѡл ꙗ
 рѡб нм ет нанотѣ рѣ мѣтна
 37 паї енесепре мѣот • ащѡ
 пе рѣ нерот ет мѣат е тре с
 щѡне аѡ нсѣот аѡхонес
 38 де аѡнаас рѣ отма ꙗ тпе⁶ • ере⁷
 лѡаа рнн е ротн е ꙗппн ꙗ те
 р отсѡтѣ⁸ же петрос мѣат
 аѡхот ѡа роу прѡме снаѡ ет
 сопѣ мѣот еѡѡ мѣос же мѣ
 39 прѣ жнаѡ е еи ѡа рон • петрос де
 ацѡотн аѡѡн⁹ п тер еѣе де
 аѡѡтѣ е рѣї е пѣа ꙗ тпе аѡ
 а пѣнра тнрот аде рѡтот еѡрме
 еѡтсаѡ мѣот е ренроете
 нм рен щтнн¹⁰ паї епестам

¹ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνεία, Ἡ πεχacy παυ же апе.

² στρώσον σεαυτῷ, Ἡ нѣ пѡрѣ.

³ 'Sister', μαθήτρια.

⁴ διερμηνευομένη.

⁵ Δορκάς, Ἡ зоркас.

⁶ 'Place of height', ἐν ὑπερφῶ.

⁷ Ἡ пере.

⁸ н мѣаѡнтис has been omitted, for the Greek has οἱ μαθηταὶ ἀκούσαντες.

⁹ Ἡ нѣмѡт = αὐτοῖς.

¹⁰ χιτῶνας καὶ ἱμάτια.

- 40 00¹ πμοот² πσι торґас³· петрос
 2ε η тер еґнот҃ε е वोλ π от
 он πи · аґνωλ⁴ 2ε π неґпат⁴
 аґшлнл аґнот⁵ 2ε е псωма
 пехас҃ · 2ε таβιθα тωотнот
 2π прап π ι⁵ пех⁵ πтос 2ε ас
 сотωн π несβαλ πтетнот ·
 аτω π тер еснаτ е петрос
- 41 асρμοос · аґ† тоот⁵ аґтот
 нос⁵ · аτω аґмотте е не
 т отаав πи пехнра аґтарос
- 42 е рат⁵ наτ есон⁵ · а паї шω (*sic*)
 шωпе еґотон⁵ е वोλ 2π πоп
 пн тнр⁵ · аτω а 2ар пистете
- 43 е пхоеис: асшωпе 2ε е тре ґ
βω π 2ар πρ⁵ 2π πпн 2ар⁵ π
 ота 2ε сшωн пваншар⁷:
 2πнети отρωме 2ε 2π тннсар⁸
- Char. X. 1 е псґрап пе коринλιос отре
 натонтархос⁹ е वोλ 2π тесп¹⁰
 ет отмотте е рос 2ε трита
- 2 λικн¹¹ · еґетсеґнс пе еґр⁵ 2о
 те 2нт⁵ π пнотте πи псґ
 неи тнр⁵ ешас⁵ 2ар π п⁵ нанот[ґ]¹²

Fol. 75 v
 [λϵ]

¹ The last o is superfluous. Η ενεσταμιο.
² The Coptic has no equivalent for μετ' αὐτῶν οὐσα. Η εσππματ.
³ Δορκάς, Η 2оркас. ⁴ 'Bent his legs', θείς τὰ γόνατα.
⁵ 'Arise in the Name of Jesus Christ.' Η 'Arise in the Name
 of the Lord Jesus Christ', τωотн 2π прап πпепхоеис ι⁵ пех⁵.
⁶ A mistake for 2атπ. ⁷ παρὰ τινι Σίμωνι βυρσεῖ.
⁸ ἐν Καισαρείᾳ. ⁹ ἑκατοντάρχης.
¹⁰ The reading is not clear. Η εβολ 2π теспейра = ἐκ σπείρης.
 One letter, probably 2, seems to be covered up by a strip of
 papyrus which was gummed on for purposes of binding.
¹¹ Ἰταλικῆς, Η 0ιταλικн. ¹² ґ covered by the strip of papyrus.

- τῇ¹ εἰς ὅλῃς ῥιπῇ οὐρανῶς ἐφύλατται
 εἰς τὴν ποσὶν ἡσυχίας εἰς ῥαῖ εἰς περ
 νει αὐτῶ εἰς σωτῆ εἰς ῥενυαχε
 23 εἰς ὅλῃς ῥι τοὺς· ἀφῆστε σε εἰς ρο
 οὐ ἡσυχίας περὶ ροσ ἀφῆστε εἰς ροσ·
 αἰ περὶ ροσ δε ἀφῆστε ἀφῆ
 εἰς ὅλῃς ἡσυχίας αὐτῶ ῥοσ² ἡ πε
 σνῆ εἰς ὅλῃς ῥι ἰοππῇ αὐτῶ ἡσ
 24 αἰ· [αἰ] περὶ ροσ³ δε ἀφῆ εἰς ῥαῖ
 εἰς κνσρια⁴· κορινθίος σε περ
 σωτῇ ῥντο πε εἰς ἀφῆστε εἰς
 περὶ σνῆ πε ἡσυχίας περὶ
 25 ἡσυχίας⁵ ἀφῆ πε δε πε
 ρε περὶ ροσ ὅλῃς εἰς ῥοσ· αἰ κοριν
 θίος τωσ⁶ εἰς ροσ αὐτῶ ἀφῆ ρα ρατῇ⁶
 26 ἀφῆσιν [αἰ· περὶ δε ἀφῆσιν]⁷
 εἰς αἰ ἡσυχίας δε τωσιν⁸
 ἀφῆ ῥοσ οἱ ἀφῆ σνῆ εἰς
 27 ῥαχε ἡσυχίας⁹· ἀφῆ εἰς ῥοσ αὐτῶ
 28 ἀφῆ εἰς σνῆ εἰς σνῆ· περὶ
 αἰ· δε ἡσυχίας τετῆσιν
 σνῆ πε [ἡ· σνῆ ἡσυχίας ἡσυχίας]
 εἰς αἰ ἡ· † [ἡσυχίας] [σνῆ]
 αἰ ἡ ἡσυχίας¹⁰ περὶ [αἰ]

Fol. 77 a

[λθ]

¹ This form suggests that the scribe had in his mind the word for 'to circumcise', σῆβε. Η has εατταβεεατῇ = ἐχρηματίσθη.

² τινες.

³ Read ἡσυχίας.

⁴ εἰς τὴν Καισάρειαν.

⁵ Η περὶ σνῆ περὶ ἡσυχίας, τοὺς ἀναγκαίους φίλους.

⁶ Η omits ρα ρατῇ.

⁷ The words in brackets are added, between caret marks, at the foot of the page. The words ἀφῆσιν εἰς αἰ ἡσυχίας δε τωσιν form one line only in the papyrus.

⁸ Η τωσιν.

⁹ ἡσυχίας.

¹⁰ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ.

- аѿтсавоѿ е тѣ е еп лаат прѡме
 же ѿжазѣ н отакаѡартос пе.
 29 е тѣе паї н тере тѣег¹ н сѡї
 аїег ѣтеш н лоегсе. †жнот се
 ѡѡѡтї же зп от пшаже ате
 30 тѣѡотте е рої. аѡ пеже кор
 ннлїос же жпн ѡтот е пот² ша
 зраї е тепо³ неїнстете.
 аѡ неїшлнл⁴ пе зѣ паї нї ѡ
 пнат н жпсите⁵ аѡ еїс отро
 ме еѡаде ратѣ ѡпа ѡто е ѡл
 31 зп отзѣсѡ н отѡ^бѡ^б. еѡѡ ѡ
 мос же корннлїе аѡѡтѣ е пен
 шлнл аѡ неѡїтнѡ еѡр пет
 меете ѡпе ѡто е ѡл ѡ пнотте.
 32 ѡа жоот се е їопн нѣ тїноот
 пса сѡѡн пет отѡотте е роѣ
 же петрос паї еѡотнз зѣ пнї
 н сѡѡн пѡѡѡа[р] зѡзтї ѡа
 ласса. паї еѡннѣ нѡѡ нак
 н зеншаже екпаотѡї н знтот.
 33 тепо⁷ се аїтїноот ша рок птон
 же налѡс анаѡс анег. тепо
 се еїс аѡн тнрї ѡпе н ѡто
 е ѡл е сѡтѣ е не нт аѡотерѡне
 ѡѡѡот нак е ѡл зїтї пнотте.
 34 петрос же аѡѡѡн н роѣ пе
 ѡѡ же еїс знтѣ⁸ †еїме же от

¹ Н птеретїтїноот.² Н ѡтѣ поот.³ Н е тег отпо = ταύτης τῆς ὥρας.⁴ 'I fasted and prayed' = προσευχόμενος.⁵ Н нжпсите.⁶ ἐν ἐσθῇτι λαμπρῇ.⁷ Н птепо.⁸ 'Behold'; Н зп отме †еїме = 'Επ' ἀληθείας.

Fol. 77 b

[11]

- 35 ρεψχι ρο¹ αν πε πνοϋτε· αλλα
 ρηρεϋνος ημε πετ ρ ροτε
 ρητϋ· ατω εν ρρωβ ε τακαιο
 36 ετην ψηνη η παρραϋ· πεψχα
 же пар аϋтїноотϋ η ηψηре
 αη ηηηλ аϋεταρρεδїze η οτερηη
 [ηη ε βολ ριτї η ις πε]χς [η]αї ηη ηχοεις
 37 η [οτοη η]η· ητω[тї] де тетїсо
 οτη ηη ηψαже εν[т аϋ]ψωπε ρη
 ϑοττααη τηρς ε аϋарχї жηη тта
 λїλεа²· ηηηса ηβαптїсеηα η
 та їωραηηηε κηρτсеε αηηοϋ·
 38 ις πε βολ ρη ηαζαρεт' ηθε η
 та πνοϋτε таρςϋ ρη οτηηα
 εϋοττααη ηηη οτσοηη παї ενт аϋ
 ει ε βολ η ρητοϋ εϋρ η πεт ηα
 ηοϋϋ ατω εϋρ παρре ε οτοη ηηη
 ε тоτχι αηηοот η сонς³ ε βολ
 ριτї ηπαδαβολος· ε βολ же ηερε
 39 πνοϋτε ψοοη ηαϋ πε⁴· ατω αηηη
 тїηη αηηтре ηρωβ ηηη
 ενт аϋааτ ρη τεχωρα η ϑοττααη
 ηηη οηεροτсаληηη· παї ενт аτηηο
 40 οττϋ ε аτаштϋ етще· παї εν
 та πνοϋτε тоτηοϋ ρηη ηηαρ
 ψοηηηт⁵ ηροот ατω аϋтааϋ ε тре ϋ
 41 οτωηη⁶ ε βολ· αη ηλαοс τηρϋ αν
 αλλα ηη ηт аτтоψοτ⁷ жηη η ψορп
 αη ηηтре ε βολ ριτї ηηηοϋτε

¹ προσωπολήπτης.² ἀπὸ τῆς Γαλιλαίας.³ καταδυναστευομένων.⁴ Η ψοοη ηηηαϋ.⁵ For ηηερψοηηη.⁶ ἐμφανῇ γενέσθαι.⁷ Η ηαη ηεηтаτтоψοτ, τοїς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν.

[illegible]Fol. 78 *u*

三

¹ 'Forty days.' There is no Greek for these words; see Prof. Souter's readings to verse 41.

² Н ѣкрѣсѣ.

³ διαμαρτύρασθαι.

⁴ Like the Greek ἐπέπεσε, Ἡ εἰ εἶργαι.

⁵ οἱ ἐκ περιτομῆς πιστοί.

⁶ περὶ αὐτῆς is superfluous, for οὐτως ἔστιν ἀπεκρίθη.

⁷ So the Greek *Μῆτι*, И мн оуищом.

⁸ *Sic.* Probably = $\bar{\pi}\lambda\alpha\alpha\tau$. The little line over the first λ probably indicates that we should delete it. ⁹ $\kappa\omega\lambda\upsilon\sigma\alpha\iota$.

⁹ κωλύσαι.

- 48 ρε• аѿотерсаρне пѧт е тре ѿѧ
 пѡбаптисма ρ^α пѧн ^π ις πεχ^ς
 Chap. аѿω де ρа тн^τ¹ ^π ρенροот²• аѿ
 XI. 1 ^сωт^α де ^πσι неснн^т аѿω
 напосто^лос³ ет шор^п ρ^π
 ѿеротсални ^πε ^φο^ρα^α⁴
 же а нρεѡнос• шωп е роот ^α
 2 [п]шаже ^α пнотте• ^π тере пе
 трос де ѡн е ρра^ι е ѿерот
 сални• аѿѧ ρа^п⁵ ^πε^αѿ ^π
 си неснн^т не ѡл⁶ ρ^α пс^βе⁷•
 3 еѿω ^αεос же а^κѡн е ρотн
 ша ρепρ^ωε⁸• н ат с^βе⁷ аѿω
 4 а^κот^ωε ^πε^αѿ• аѿар^χ^ι⁸ де
^πси петрос аѿтато ѡе е ро
 от⁹ ^χин ^π шор^п еѿω ^αεос•
 5 же а^κон не^ιшор^п ρ^π отпо
 лис же ^ιоппи е а^ιш^λн^λ аѿω
 а^ιнат еѿρορ^ωεа ρ^π отε^ρта
 сис• отскетос ^πѡе н относ ^π
 ρѡс аѿ^χа[^λа] ^αεосѿ ^αε пец^тот
 топ е ѡл ρ^π тне аѿω аѿ^пω^ρ
 6 ша ρω^ι¹⁰• а^ιѿωш^т де аѿω а^ιεот^ρ
 е ρра^ι е ѡѿ а^ιнат ент^βно
 оте тн^ρ^с¹¹ ^αε п^αρ^ρ н^αε неѡн^ρ

¹ i. e. ρа^ρтн^т.

² 'He tarried with them days', τότε ἡρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

³ 'The brethren and the Apostles.' H's text follows the order of the words in the Greek.

⁴ The Greek text and H omit 'in Jerusalem'. ⁵ διεκρίνοντο.

⁶ 'The brethren of the circumcision'; H πεε^βол.

⁷ ἄνδρας ἀκροβυστίαν ἔχοντας.

⁸ H аѿар^χе^ι.

⁹ H етате ѡе ероот.

¹⁰ H шаро^ι.

¹¹ There is no Greek for тн^ρ^с.

- 6 [н п̄а̄] п̄хатче [а̄ω п̄ρ] αλλατε π̄тп̄е • Fol. 78^b
 7 αἵ̄ωτ̄а̄̄ он̄ е̄тс[ен̄ е̄с̄х̄]ω̄ а̄а̄ӣос̄ [а̄а̄б̄]
 п̄а̄ї̄ х̄е̄ т̄ωот̄п̄ п̄т̄ о̄т̄ω̄а̄¹ а̄ω̄ п̄е̄
 8 х̄а̄ї̄ х̄е̄ а̄а̄п̄ω̄ρ̄ п̄х̄о̄е̄ӣс̄ х̄е̄ [а̄а̄п̄ а̄ї̄от̄]²
 е̄а̄ п̄ет̄ х̄а̄ρ̄а̄̄ н̄ п̄а̄ка̄θ̄[а̄рт̄]он̄
 9 б̄ω̄к̄ е̄ ρ̄от̄п̄ е̄ ρ̄ω̄ї̄ е̄н̄е̄ρ̄ • а̄ т̄ес̄ӣн̄
 о̄т̄ω̄ш̄б̄³ а̄а̄ п̄ӣе̄ρ̄ с̄еп̄ с̄на̄т̄ е̄ б̄ол̄
 ρ̄ї̄ т̄п̄е̄ х̄е̄ н̄е̄ п̄та̄ п̄ӣот̄т̄е̄
 т̄е̄ (sic) т̄б̄б̄от̄⁴ п̄т̄ок̄ а̄а̄п̄ρ̄ х̄а̄ρ̄ӣот̄ •
 10 п̄а̄ї̄ а̄е̄⁵ а̄с̄ш̄ω̄п̄е̄ п̄ ш̄а̄ӣт̄⁶ с̄ω̄п̄
 а̄ω̄ он̄ а̄т̄ц̄ӣ п̄ н̄ка̄ п̄ӣе̄ е̄ ρ̄ра̄ї̄
 11 е̄ т̄п̄е̄ • а̄ω̄ п̄т̄е̄т̄ӣот̄ е̄ӣс̄ ш̄о̄ӣт̄' (sic)⁷
 п̄ ρ̄ω̄а̄̄ а̄т̄е̄ӣ е̄р̄ п̄ п̄н̄ӣ е̄н̄е̄ї̄ п̄ ρ̄н̄т̄ē̄
 е̄ а̄т̄т̄ӣӣот̄ с̄е̄⁸ п̄ ш̄а̄ро̄ї̄ е̄ б̄ол̄ ρ̄ї̄
 12 т̄в̄ес̄а̄р̄ӣа̄⁹ • п̄е̄х̄е̄ п̄еп̄ӣа̄̄ а̄е̄ п̄а̄ї̄
 б̄ω̄к̄ п̄а̄а̄а̄а̄т̄ а̄а̄п̄ б̄а̄к̄р̄ӣп̄е̄ а̄а̄
 а̄т̄¹⁰ а̄т̄е̄ї̄ а̄е̄ п̄а̄а̄а̄а̄ї̄ п̄т̄ӣ п̄а̄ї̄ к̄е̄ с̄о̄от̄
 п̄с̄он̄ а̄ω̄ а̄п̄б̄ω̄к̄ е̄ ρ̄от̄п̄ е̄ п̄н̄ї̄
 13 а̄а̄ п̄ρ̄ω̄а̄̄ • а̄с̄т̄а̄ӣон̄ а̄е̄ п̄θ̄е̄ п̄т̄ а̄с̄
 п̄а̄т̄ е̄ п̄а̄т̄ρ̄ε̄л̄ос̄ е̄с̄а̄ρ̄ε̄^{ρ̄α} т̄ē̄ ρ̄а̄̄ п̄е̄ц̄
 н̄е̄ӣ е̄с̄х̄ω̄ а̄а̄ӣос̄ х̄е̄ а̄а̄ х̄о̄от̄ е̄ ї̄оп̄
 п̄н̄ п̄т̄ т̄ї̄ӣӣот̄ п̄с̄а̄ с̄ӣа̄ω̄п̄ п̄е̄
 т̄е̄ ш̄а̄т̄ӣот̄т̄е̄ е̄ ρ̄о̄ц̄ х̄е̄ п̄е̄т̄ρ̄ос̄ •

¹ 'Arise thou, eat'; Н т̄ωот̄п̄т̄ п̄ет̄ре̄ п̄т̄ш̄ω̄ω̄т̄ п̄т̄от̄ω̄а̄̄, which agrees with 'Αναστὰς, Πέτρε, θύσον καὶ φάγε.

² Н х̄е̄ а̄а̄п̄е̄ п̄ет̄х̄а̄ρ̄а̄̄ н̄ а̄ка̄θ̄арт̄он̄ б̄ω̄к̄ е̄ρ̄от̄п̄ е̄ρ̄ω̄ӣ е̄н̄е̄ρ̄. There is no Greek for а̄а̄п̄ а̄ї̄от̄е̄ӣ. There is ample room for а̄а̄п̄ а̄ї̄от̄ in the break in the papyrus.

³ ἀπεκρίθη δὲ φωνῇ, Н а̄ т̄ес̄ӣн̄ а̄е̄ он̄ ш̄ω̄п̄е̄ ш̄а̄ро̄ӣ.

⁴ For τ̄б̄б̄от̄.

⁵ а̄е̄ written above the line.

⁶ Н ш̄о̄ӣт̄ п̄с̄он̄.

⁷ For ш̄о̄ӣт̄.

⁸ Н е̄с̄а̄т̄т̄ӣӣот̄с̄от̄.

⁹ ἀπὸ Καισαρείας.

¹⁰ μηδὲν διακρίναντα, Н п̄т̄ а̄а̄к̄р̄ӣп̄е̄ а̄п̄ п̄ла̄а̄т̄.

- 20 παῖος αὐτῷ παῖ ἢ τερ οὐεῖ ε ταν
τιοχία αὐψαχε πᾶ οὐεεεεμιν
εὑταψεοειψ ᾱ πχοεис ιϛ̄.
- 21 αὐτῷ τσιϛ ᾱ πχοεис πεсψооп
πᾶματ̄. οἱποσ̄ δε ᾱ ᾱνнше
αῖπισεεε αὐτῷ αῖκοτοσ̄ ε π
- 22 χοεис· α ψααχε δε ᾱ πχοεис
βωκ¹ ε ρραῖ εμμεααχε ἢ τεκκλн
сiα ετ ρἢ τριеротсaλни ε τῶн
нтоσ̄ αὐτῷ αϛχοот² ἢ βарпаβас
- 23 ε τ'ρε ϛβωк ψа тапт'иоχiа· н
тоϛ̄ δε ἢ тер εϛβωк αϛпаτ̄ ε
теχарис ᾱ нпотте αϛψаχε³
αὐτῷ πεψсопс̄ ἢ отоп ниε ε тре τ
- 24 σω ρᾱ πχοеис⁴· ε βολ̄ же неσ̄ н
отрωм[ε н]αγαθос пе εϛннк
ε βολ̄ ᾱ πпᾱ εϛотаав̄ ρι пс
тис αὐτῷ αῖανнше епашωϛ̄
- 25 отарϛ̄ ε πχοеис· αϛеӣ δε ε βολ̄
ε тарсос ε ψпне⁵ ἢса саτλос̄·
αὐτῷ ἢ тер εϛρε ε роϛ̄ αϛхитϛ̄⁶
- 26 ε тапτιоχiа· αϛψωπε δε н
тер отρ̄ ἢ отроμπε ᾱмаτ̄ εт со

ἵσεχω απ ᾱψαχε ελαατ̄ εμнтн̄ πιοτ̄αӣ матаат̄. 20 πετῖ
ροεиπε δε εβολ̄ ἵρηтоσ̄ ερεпρωме̄ ἵκτпpиос̄ пе αὐτῷ ἵκτpи-
паиос̄· παӣ ἵтеротеӣ етапτιоχiа αὐψаχε̄ мп̄ ἵотеееεμнн̄
εὑтаψеοеиψ̄ ᾱпχοеис̄ ιϛ̄. This agrees with the received
Greek text.

¹ 'The Word of God entered', ἡκούσθη δὲ ὁ λόγος εἰς . . .

² Н αῖχοот̄.

³ A mistake for αϛραψе, ἐχάρη.

⁴ 'And he entreated every one to abide in God'; a defective rendering of παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ.

⁵ Н εϛпне.

⁶ Н αϛἵтϛ̄.

- е зарез¹ е роч· еѣотωш ѡп̄на
 ппасха ентѣ е ѡл̄ ѡ плаос·
 5 петрос де петзарез е роч пе
 р̄п̄ отωр̄х̄ р̄ѡ̄ пештеко пет̄ п̄
 относ де̄ п̄шлнл̄ шроп̄ е ѡл̄
 р̄т̄п̄ теклнса̄ п̄ надр̄п̄ п̄нотте
 6 е т̄ннтѣ· п̄ тер еѣнот де̄ п̄с̄т̄
 атр̄ппас² ентѣ е ѡл̄ р̄п̄ тетшн
 ет̄ ѡѡаѣт̄ пере пет'рос̄ п̄нот̄н̄
 п̄ т̄ннте̄ ѡ̄ ѡаѣт̄ снат̄ еѣнр̄
 п̄ р̄алтс̄с̄ с̄п̄те³· ере пет̄р̄ше⁴
 р̄р̄п̄ про етзарез е пештеко·
 7 аѣω̄ е̄с̄ отаттелос̄ п̄те п̄хо̄е̄с̄
 еѣаде̄ рат̄ѣ̄ р̄х̄п̄ петрос̄ аѣω̄
 аѣотое̄н̄· ѡа̄ р̄ѡ̄ п̄н̄т̄ аѣт̄с̄ пе
 сп̄р̄ де̄ ѡ̄ петрос̄· аѣот̄нос̄ѣ̄
 еѣѡ̄ [ѡ̄ѡ̄ос̄ же̄ т̄ωот̄н̄ н̄ѣ̄ р̄п̄ от̄] Fol. 80^a
 сеп̄[н̄ аѣω̄ а̄ ѡ̄]ѡ̄р̄ре̄ р̄[е̄ е̄ ѡл̄ р̄п̄ неѣ] [ѡ̄ѣ̄]
 8 с̄т̄х̄· [п̄е̄же̄ пат̄]телос̄[с̄ де̄ наѣ]
 [же̄ ѡот̄р̄ п̄т̄]ен̄ѣ̄пе̄ аѣω̄ н̄ѣ̄ †̄ п̄
 [п̄ек̄с̄]ан̄ѡ̄л̄ион̄⁵ е̄ рат̄н̄· аѣе̄ре̄
 [де̄ р̄н̄]а̄т̄ аѣω̄ п̄е̄ѡ̄ѣ̄ же̄ †̄ тек̄шт̄н̄
 9 р̄т̄ω̄н̄ аѣω̄ н̄ѣ̄ от̄а̄р̄н̄ п̄с̄ω̄г̄· аѣе̄т̄
 де̄⁶ аѣот̄а̄р̄ѣ̄ п̄с̄ω̄ѣ̄ е̄неѣс̄оот̄н̄ ан̄
 же̄ от̄ѡ̄е̄е̄ пе̄ пет̄ ере̄ пат̄телос̄
 е̄р̄е̄ ѡ̄ѡ̄ѣ̄· неѣѡ̄е̄е̄те̄ с̄ар̄ же̄ от̄
 10 р̄ор̄ѡ̄а⁷ пе̄ н̄т̄ аѣн̄аѣт̄ е̄ роч· п̄ тер̄ от̄
 е̄т̄ де̄ е̄ ѡл̄ р̄ѡ̄ п̄ш̄ор̄п̄ п̄ ро̄ аѣω̄ п̄ѡ̄е̄
 снат̄ аѣе̄т̄ е̄ р̄а̄т̄̄ е̄х̄п̄ т̄'п̄т̄л̄н̄ ѡ̄

¹ Н етрезарез.² ὁ Ἡρώδης.³ ἀλύσει δύσι.⁴ Н пап̄от̄р̄ше̄.⁵ σανάλιά σου.⁶ еѡл̄ has probably been omitted by accident.⁷ ὄραμα.

- [p oт oтoи нaч] aтн[aт e poy a]тo aт Fol. 80 b
 17 п[ωψ̄ · aчн]e п [тeψ̄т̄x e p]oот e [eē] [eē]
 т[pe т]кa pтoт aч[тaтoотe] oе п
 тa пxoиc пт̄̄ e бo[л̄ q̄e пeштe]
 нo · пeчaч нaт xе тaтe [iānkw]
 бoс aтo пeснн̄ e пaī · [aчeī]
 [a]e e бoл̄ aтo aчбoн eтeа п xaie¹.
 18 п̄ тepe qтoот aе шoпe птeт
 нoт² нeт н oтн^oт н штoрт̄р̄ шoоп
 qп̄ пeатoī xе oт aрa пe нт aчшo
 19 пe eē пeтpoс · aчpппac aе п тe
 p eчшнe пcωч eп̄ q̄pe e poy
 aчaпaкpнe³ п̄ пaр̄шe aчoтeр
 caднe e xтoт e бoл̄ e тaкoот
 aчeи e бoл̄ e фoтaдaиa e qpaī e тннcaрiа
 20 aчшoпe eēaт · пeчoн̄ aе пe
 eпp̄e п̄ тoрoс нe cтaтoн̄ птoот
 aе qт oтcoп aтeи шa poy aтo aт
 пoе⁴ п̄ блaстoс пeт qт̄п̄ пкoи
 тoн̄ e п̄p̄o aтaтi п oтeиpнн̄⁵
 e тbе xе пeтcaп̄̄⁶ п̄ тeтxωpa
 21 e бoл̄ qп̄ a п̄p̄o⁷: qп̄ oтqoот
 aдe aтoш̄̄ a qнpωaнc⁸ † qтoш̄̄
 п̄ тp̄бcω e п̄p̄o · aтo aчqтooc
 22 qт п̄ннeа aч† qaп e poot пeн
 ншe aе aчaшнaк e бoл̄ xе oтcтeн
 нoттe тe п oтcтeн п̄ pωe aп
 23 тe · птeтнoт aе aчпaтacce⁹
 eтoч̄̄ п̄cт oтaттeлoс п̄тe пxo

¹ 'A desert place', but the Greek has εἰς ἕτερον τόπον.

² H omits πτετнoт.

³ ἀνακρίνας.

⁴ πείσαντες Βλάστον.

⁵ ἡτοῦντο εἰρήνην.

⁶ H eбoл̄ xе пeтcaп̄̄.

⁷ H qп̄ пaп̄p̄o.

⁸ ὁ Ἡρώδης.

⁹ ἐπάταξεν.

Chap.
Fol. 81^a XIII. 1
[xxv]

- εις· ε βολ̄ же α̅π·ϣ† εοοτ̄ α̅ πνοτ̄
 24 τε ατω αϣρ̄ ϣη†ϣ¹ αϣμοτ̄· π̄ϣα
 же α̅ πνοτ̄τε αϣατ̄ζαπε ατω
 25 αϣαϣα†²: βαρναβас̄ же π̅α̅ саτ̄
 лос̄ аτ̄κотоτ̄ е̄ ρ̄ра† е̄ о̄иерот̄
 сал̄н̅и³ е̄ аητιοχ̅ια⁴ е̄ аτ̄ж̄ωη
 е̄ βολ̄ π̅ тагако̅ниа· е̄ аτ̄ж̄и π̅α̅
ма̅т̄ π̅ й̅ω̅ρ̅α̅ν̅ν̅и̅с̅ пет̄ от̄мо̅от̄
 те̄ е̄ роϣ̄ же ма̅ρ̅κ̅ο̅с̅· неτ̄шооп̄
 же̄ ρ̄[π̅ текκλ̅η̅с̅и̅а̅ е̄т̄ ρ̄π̅ т̄]аηт̄
 ο̅χ̅ι[а̅ π̅с̅и̅ ρ̅εη̅]проф̅η̅т̅и̅с̅ π̅α̅
 ρ̅εη̅[са̅ρ̄ е̄т̄ε̄ β̅]αρ̅να̅β̅ас̅ пе̄ π̅α̅
 [с̅т̅α̅μ̅ε̅ω̅]и̅ пет̄ от̄мо̅от̄те̄ е̄ роϣ̄
 [же̄ π̅]тер̄⁵ π̅α̅ λот̄с̅и̅ο̅с̅⁶ π̄κ̄т̄ри̅
 п̄а̅и̅ο̅с̅ аτ̄ω̄ ма̅να̅ν̅н̅и̅ п̄с̅ο̅п̅ α̅
μο̅ο̅п̅е̄ и̅ ρ̄η̅ρ̅ω̅α̅η̅с̅ ^{sic}π̄т̄рет̄ра̅ρ̄
 2 χ̅η̅с̅ аτ̄ω̄ саτ̄λос̄: е̄т̄ϣ̄α̅̅ϣ̄е̄
 &̅ же̄ α̅ π̄χο̅ε̅и̅с̅ аτ̄ω̄ е̄т̄и̅η̅с̅т̅ε̅т̅ε̅⁷
 п̄ε̄ж̄е̄ ^{п̄ε̄}π̄и̅α̅ е̄т̄ от̄α̅α̅β̅̅ п̄а̅т̄ же̄ п̄ω̄
 ρ̄α̅̅ п̄а† е̄ βολ̄ π̅ βαρ̅να̅β̅ас̅ π̅α̅ саτ̄
 лос̄ е̄ п̄ρ̄ω̅β̅̅ π̅т̄ а† та̅ρ̅μ̅ο̅т̄ е̄ роϣ̄·
 3 то̅т̅ε̄ а̅т̅и̅η̅с̅т̅ε̅т̅ε̄ аτ̄ω̄ аτ̄ϣ̄λ̅η̅λ̅
 аτ̄та̅λε̄ σ̅ι̅α̅ е̄ ж̄ω̅ο̅т̄ аτ̄на̅а̅т̄ е̄ βολ̄·
 4 π̅т̄ο̅ο̅т̄ σ̅ε̄ и̅ т̄ε̅ρ̅ от̄ж̄ο̅ο̅т̄с̅ε̄⁸ е̄ βολ̄
 ρ̄ι†π̅̅ пет̄ от̄α̅α̅β̅̅ а̅т̅ε̅и̅ е̄ ρ̄ра† е̄ с̅ε̅
 λ̅ε̅т̅κ̅и̅а̅ е̄ βολ̄ же̄ ρ̄α̅̅̅ п̄и̅α̅ е̄т̄ α̅̅μ̅α̅т̄
 5 аτ̄с̅β̅η̅ρ̄ е̄ ρ̄ра† е̄ κ̅т̅п̅ρ̅ο̅с̅· аτ̄ω̄ π̅ т̄ε̅
 ρ̄ от̄ϣ̄ω̅п̅ε̄ π̅ са̅λ̅α̅μ̅и̅на̅ аτ̄та̅ϣ̄е̄
 о̅ε̅и̅ϣ̄ α̅̅̅ п̄ϣ̄а̅же̄ α̅̅̅ π̄но̅т̄те̄ ρ̄π̅

¹ 'He produced his worms', σκωληκόβρωτος.

² The paragraph mark &̅ is wanting.

³ 'Turned into Jerusalem'; Η βολ̄ ρ̄π̅ ο̅ι̅λ̅η̅μ̅.

⁴ See the readings given by Prof. Souter.

⁵ Η πε̅τ̅ε̅ρ̅.

⁶ Η λот̄κ̅и̅ο̅с̅.

⁷ η̅ρ̅ο̅т̅ε̅ν̅ό̅ν̅т̅ω̅ν̅.

⁸ Η π̅т̄ε̅ρ̅ο̅т̅ж̅ο̅ο̅т̅с̅ε̅т̅.

- ἵστησιν ἡ ἰουδαία· περὶ ταῦ
 6 καὶ αὐτὰς αἱ πρεῖς ἰωρδάνης· ἐπὶ
 τῷ αὐτῷ κατ' ἡμετέρας οὐρανῶν
 καὶ ἡ τῆς οὐρανῶν τῆς οὐρανῶν καὶ ἡ
 αὐτὰς καὶ παῖδες¹ αὐτῶν καὶ ἡ
 ἰουδαία αὐτὰς καὶ ἡ προφητῶν²
 ἡ ποταμὸς ἐπεὶ ἡμετέρας καὶ ἡ οὐρανῶν³.
 7 ἐπεὶ οὖν καὶ ἡ παντοκράτωρ⁴ ἐπε-
 τῶν· παῖδες οὐρανῶν καὶ ἡ ἡ καὶ ἡ
 οὐρανῶν καὶ αὐτῶν ἐπεὶ ἡμετέρας
 καὶ ἡ οὐρανῶν αὐτῶν καὶ ἡ οὐρανῶν
 καὶ ἡ οὐρανῶν αὐτῶν καὶ ἡ οὐρανῶν
 8 καὶ οὐρανῶν καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν
 καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν
 9 καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν
 καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν
 10 καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν
 καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν
 καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν
 11 καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν
 καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν
 καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν
 καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν

Fol. 81v

[αη]

¹ ἄχρι Πάφου. ² ἄνδρα τινὰ μάγον ψευδοπροφήτην. ³ Βαριήτους.
⁴ τὸν ἀνθρώπου. ⁵ μεθερμηνεύεται, Ἡ ἐπὶ τοῦ αὐτοῦ.
⁶ Ἡ καὶ ἡ οὐρανῶν. The ο is fairly certain, but in the break are traces of another letter.

⁷ Ἡ καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν καὶ ἡ οὐρανῶν.

[illegible]

Fol. 83 a

[na]

¹ An insufficient rendering of Δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά.

² The Coptic has no equivalent for ἐν ἑτέρῳ. Η χε ψαω ἄλλος οἱ κεμα, 'he saith in another place'.

⁸ Psalm xvi. 10.

⁴ Н ацѣнкоуѣ.

^б ете̑пет̑п̑щ̑ѡѡѡи̑ п̑тма̑е̑ю.

⁶ πᾶς ὁ πιστεύων.

⁷ οἱ καταφρονηταί, Η ἡ καταφρονητής.

[же а] ѿκω αμεον ἰπποτοειν¹ и πρε
θнос е тре ке]ш[пе етот] χαῖ ша
48 αρ[ηχ] α πκαρ² πρε[θнос δε и т] ер от сωт α αтраше αт ω αт[† εο] от α
пшахе α пноуте · αт ω αтписте³
ε ἡσι ие ит αттош^{от} ε πωн α ἡ
49 ша εнез · пшахе δε α πхоис
нецмооше пе ρἡ τεχωρα τηρ^с ·
50 πіот^ααῖ δε αт^ῆс нес^{ρι}ме ἡ ρα
αо εт шα^ише⁴ αт ω ἡно^с ἡр ω
αе⁵ ἡ тπο^{λι}с αт^{от}не^с отα^и
ωт^ие^с ε ραῖ εх^ἡ παт^{λο}с ἡα
βαрна^βас αт ω αтпохот ε βολ ρἡ
51 неттош · ἡтоот δε αтнез пшо
еиш и нет^ηр^ите⁶ ε ραῖ ε жоот
52 αте^и ε ραῖ ε ρіко^ии^с⁷ · α αα^οт^ине^с
δε αт^ие^{от} ἡ раше ρи πη^α εт^{от}
αα^б : αсш[пе] он ката πεт^сω^ит⁸
ε тре тῶн ε ρот^и ε тε^тна^сω^т
πіот^ααῖ ἡсе^шахе ἡ теῖ ρе ρо^{сте}
ἡте отм^ини^{ше} εнаш^ωч ε βολ
2 ρи πіот^ααῖ ἡ πре^λл^ин · πіот^ααῖ
δε ἡтоот αп отна^рте αт^ωт^и
отно^т αт^иек^α неψ^тх^и ἡ πре^θно^с
3 ε ρот^и ε нес^ин^т · αт^р отно^с εе и
ото^еиш αα^αт εт^пар^ис^иа¹⁰ α

Fol. 83 b

[пб]

Chap.

XIV. 1

¹ For ἰπποτοτοειν.

² Isa. xlii. 6 ; xlii. 6.

³ ἐπίστευσαν.

⁴ 'The rich women who ministered', τὰς σεβόμενας γυναῖκας τὰς εὐσχήμονας.

⁵ 'Great men', τοὺς πρώτους.

⁶ Η ἡπνετοτε^ρи^{те}.

⁷ εἰς Ἰκόνιον.

⁸ κατὰ τὸ αὐτὸ, Η also κατὰ πετ^сω^ит.

⁹ Η α^тт^ωт^и α^ти^ек^α.

¹⁰ παρρησιαζόμενοι, Η ε^тп^αр^ис^иа^зе.

- моот е граї ехї пхоеіс паї ет р̄
 м̄птре м̄ пшаже п̄ тецхаріс
 ет' † п̄ ренмаеи н̄м̄ реншпн
 ре е тре тшопе е бол ргтї пет
 4 сїх̄ а п̄мнше де н̄ тполіс
 пωш аτω ροεіне м̄ен петшо
 оп пе н̄м̄ п̄їотдаї аτω ренкооте
 5 н̄м̄ напостоѡлос̄ · п̄ тер от†
 петоеі де п̄сї п̄реѡнос̄ м̄п̄
 п̄їотдаї аτω петархων е тре т
 сошот аτω п̄сегї ѡне е роот
 6 атеіме¹ де атпѡт е граї еи по
 ліс̄ п̄ тлѡкаонїа лѡстра н̄м̄
 7 [тер]б[н] []²
 петет[аггелїз]е м̄ [п̄ма ет̄ м̄маѡт]
 8 пет н̄ отρωме де н̄ ѡωб̄ [п̄нец]
 отернте³ ецρμοос⁴ · ец̄ [м̄п̄]ѣмо
 9 оше енер̄ · паї п̄ецѡт̄м̄ пе е
 патлос̄ ецшаже птоц̄ де ац̄еї
 ѡр̄м̄ е ρотп̄ е ρрац̄ ац̄еіме же отп̄т̄
 10 п̄стїс̄ м̄маѡт е тре цотхаї̄ · п̄ехац̄
 пац̄ ρ̄п̄ отпос̄ п̄ с̄ен̄ же еїх̄ѡ м̄моос̄⁵
 пак̄ ρ̄м̄ пран̄ їс̄ п̄ех̄с̄ тѡотп̄т̄ н̄т̄
 аге рат̄к̄ ρ̄гх̄п̄ некотернте⁶ ац̄
 11 цотс̄ѣ де ац̄мооше · м̄ м̄ннше
 п̄ тер отпаѡт е пе н̄та патлос̄

Fol. 84^a

[п̄т̄]

¹ συνιδόντες.² Н м̄п̄ дер̄н̄ аτω т̄перїχωρος̄ аτω.³ Н ρ̄п̄ лѡстра п̄ѡωб̄ п̄п̄ецотернте.⁴ The Coptic text has no equivalent for χαλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, but H supplies the missing words: εἰσαλε πε χп̄ ец̄п̄р̄нт̄ п̄тец̄маѡт̄.⁵ 'I say unto thee in the Name of Jesus Christ, rise up, stand on thy feet.'⁶ Н некотоернте.

- 24 ʃληλ̄ η̄̄ ρεν̄ν̄ν̄στ̄ιᾱ αὐ̄† η̄̄
 μοο̄τ̄ ε̄ τοο̄τ̄η̄ η̄̄ π̄χο̄ε̄ῑς̄ πᾱϊ̄
 25 η̄̄τ̄ αὐ̄πισ̄τε̄ρε̄ ε̄ ρο̄ϋ̄· αὐ̄ω̄ η̄̄
 τε̄ρ̄ ο̄τ̄μο̄σ̄ϣ̄τ̄̄ δε̄ η̄̄ τ̄πισ̄τᾱιᾱ·
 ᾱτεῑ ε̄ πε̄ρ̄τη̄ η̄̄ τ̄πᾱμ̄φ̄τ̄λ̄ιᾱ·
 26 αὐ̄ω̄ η̄̄ τε̄ρ̄ ο̄τ̄ξε̄ π̄ϣ̄ᾱξε̄ η̄̄ π̄μᾱ
 ε̄τ̄ η̄̄μᾱτ̄ αὐ̄θ̄ων̄ ε̄τ̄τᾱᾱτ̄λ̄ε̄ᾱ *(sic)*¹·
 27 ε̄ βο̄λ̄ δε̄ ρ̄η̄ π̄μᾱ ε̄τ̄ η̄̄μᾱτ̄ αὐ̄ς̄σ̄η̄ρ̄
 ε̄ ρ̄ρᾱϊ̄ ε̄ τᾱν̄τῑο̄χ̄ιᾱ πᾱϊ̄ ε̄ν̄τᾱτ̄̄,
 [τᾱᾱτ̄ η̄̄ ρ̄η̄τ̄η̄ ρ̄η̄ τε̄χ̄ᾱρῑς̄ η̄̄π̄νο̄τ̄]²
 28 τε̄ ε̄ π̄ρ̄[ω̄η̄ η̄̄τ̄] αὐ̄τ̄[ο̄κ̄η̄ ε̄ βο̄λ̄· η̄̄]
 τε̄ρ̄ ο̄τ̄[ε̄ῑ δε̄] αὐ̄ς̄ω̄[ο̄τ̄ ρ̄η̄τε̄ν̄κ̄λη̄]
 [ε̄ῑ]ᾱ αὐ̄τ̄ω̄ ε̄ ρο̄ο̄τ̄ η̄̄ρ̄ω̄η̄ η̄̄μ̄ε̄ πε̄ η̄̄
 τᾱ π̄νο̄τ̄τε̄ ᾱᾱτ̄ η̄̄μᾱτ̄· αὐ̄ω̄
 η̄̄θε̄ η̄̄τ̄ ᾱϣ̄ο̄τ̄ων̄ η̄̄ο̄τ̄ρο̄ η̄̄ π̄ῑς̄
 29 τ̄ῑς̄ ρ̄η̄ η̄̄ρε̄θ̄νο̄ς̄· αὐ̄ϣ̄ω̄πε̄
 η̄̄μᾱτ̄ η̄̄ ο̄τ̄νο̄ς̄ η̄̄ ο̄το̄ε̄ῑϣ̄ η̄̄
 η̄̄μᾱθ̄η̄τ̄η̄ς̄· αὐ̄ω̄ ρ̄ο̄ε̄η̄ε̄ ε̄ βο̄λ̄
 30 ρ̄η̄ †ο̄τ̄ᾱιᾱ †ε̄β̄ω̄ η̄̄ πε̄ς̄η̄η̄
 ξε̄ ε̄ῑε̄ν̄τῑ η̄̄τε̄τ̄η̄ς̄β̄η̄ε̄ τη̄
 ο̄τ̄η̄ αὐ̄ω̄ η̄̄τε̄τ̄η̄μο̄ο̄ϣ̄ε̄ ρ̄η̄
 πε̄ω̄η̄τ̄ η̄̄ μ̄ω̄τ̄η̄ς̄ η̄̄ μ̄η̄ϣ̄
 31 βο̄η̄ η̄̄μ̄ω̄τ̄η̄ ε̄ ο̄τ̄ᾱϊ̄· η̄̄ τε̄ρε̄
 ο̄τ̄ε̄τᾱς̄ῑς̄³ δε̄ ϣ̄ω̄πε̄ η̄̄ ο̄τ̄νο̄ς̄
 η̄̄ ρ̄η̄τ̄η̄ς̄ῑς̄⁴ η̄̄ πᾱτ̄λο̄ς̄ η̄̄ βᾱρ̄
 η̄̄νᾱς̄ η̄̄μᾱτ̄· ᾱτε̄ϣ̄ πᾱτ̄λο̄ς̄
 η̄̄ βᾱρ̄η̄νᾱς̄ αὐ̄ω̄ ρ̄ε̄η̄ η̄̄ε̄ σ̄η̄η̄
 ε̄ βο̄λ̄ η̄̄ ρ̄η̄το̄τ̄ ε̄ τ̄ρε̄ ο̄θ̄ων̄ ϣ̄ᾱ
 η̄̄ᾱπο̄στο̄λο̄ς̄ η̄̄ πε̄ρ̄ε̄ς̄β̄ο̄τε̄
 ρο̄ς̄ ε̄τ̄ ρ̄η̄ τ̄ρ̄ῑε̄ρο̄τ̄σᾱλ̄η̄ε̄ ε̄ τ̄η̄ε̄

Fol. 85 a

[η̄̄ε̄]

Chap.

XV. 1

¹ εἰς Ἀτάλειαν, Ἡ εατταλία.² The middle of the line is restored from Horner's text.³ στάσεως.⁴ ζητήσεως οὐκ ὀλίγη.

Fol. 86 a

[πζ]

>ϣρ̄ π̄ ρητ̄ ατω πτα ταρος ε
17 >ρατ̄¹· κε καας ερε πκε σεε[πε]

[]²

- [ω] πρε[θνος τη]ρ[οτ̄] πτατεπει
18 καλι³ ᾱ [πα] ραν ε ρρα[ῑ] ε χωοτ πε]κε
[πκ]οεις· πετ οτωνη ε β[ολ̄] π̄ πα[ῑ]⁴
19 χιν ενερ· ανοκ⁵ ρω φκρине ε
τ̄ᾱ [φ] ριςε πετ κωτ⁶ δε ᾱμοοτ
ε πνοττε ε βολ ρ̄π̄ ρεθνος нη⁷·
20 αλλα ε ρρα[ῑ] πατ ε тре τσαρωοτ⁸ ε
βολ̄ π̄ πχωρ̄ᾱ πε[ι]αωλον⁹ ατ
ω тпорня п̄ᾱ οτпка εμμοοτ¹⁰
ατω πεсноу· ατω πετε π̄σεοτ
αϣ̄̄ αν ε тре ϣϣωπε ᾱμοу¹¹ ε
21 т̄ᾱ тре таау се¹² αωтснс пар χин
π̄тенеа π̄ парχαιон οτптау' ᾱ
ματ π̄ петκнρтссе¹³ ᾱмоу ката
πολις ρρα[ῑ] ρ̄π̄ πετпατн¹⁴ ετωϣ
22 ᾱмоу ката саббатон нη· то
те ас̄п̄аоси¹⁵ π̄ напостолюс п̄а̄
непресѣттерос п̄а̄ текκληсиα

¹ Amos ix. 11, 12.

² The missing words according to H's text are π̄πρωμε ϣηπε
π̄са π̄χοεις ατω.

³ Η πτατεπικαλει, οὗς ἐπικέκληται.

⁴ ταῦτα γνωστά.

⁵ Η ετ̄ηε πα[ῑ], διὸ ἐγώ.

⁶ Η π̄πετκωτε.

⁷ 'Every nation', τῶν ἐθνῶν.

⁸ ρ written above the line.

⁹ ἀλισγημάτων τῶν εἰδώλων.

¹⁰ καὶ τοῦ πνικτοῦ.

¹¹ A mistake for ᾱμοοτ.

¹² The last part of this verse as here given, from ατω πετε
το σε = καὶ ὅσα μὴ θέλουσιν ἑαυτοῖς γίνεσθαι ἐτέροις μὴ ποιῆτε;
see Souter's notes to the verse.

¹³ τοὺς κηρύσσοντας.

¹⁴ Read πετпατωтн.

¹⁵ Η ас̄аокει, ἔδοξε.

- тнр̄ е тре тсѡтп̄ п̄ гєнрѡмє
 е ѡλ п̄ гнѡт· п̄сєхѡотсє¹ е гραї
 е таптіохіа п̄ѡ πατλос аѡ ѡар
 наѡас ете їѡтаас пє· пє шѡт
 мѡтте² е ρѡѣ же ѡарсаѡѡас аѡ сї
 лас гєнрѡмє п̄пѡс гп̄ пєсннт·
 23 е аѡсгαι е ѡλ гї тоѡтѡт п̄ ѡтєпїс
 тоλн п̄ тєї гє п̄напѡстѡлос п̄ѡ
 непρєсѡттерѡс єѡсгαι п̄ пє
 сннт єт гп̄ таптіохіа п̄ѡ пєт
 ρїа п̄ѡ τσίλїσїа³· пєт шѡѡп е ѡλ
 24 п̄пρєѡпѡс χαїραїта⁴· єпї^(sic)⁵ аη
 апсѡтѡѡ же а гѡєпнє е ѡλ гп̄ гн
 тп̄ єї шѡ ρѡтп̄· аѡшт̄ρ̄т̄ρ̄⁶ тнѡ
 тп̄ гп̄ гєпшѡже єѡѣ ѡѡаг п̄ пє
 тп̄ψѡχн· єп̄ п̄гѡп е тоѡтѡт·
 25 ас̄п̄ѡсї⁷ нап е єї єѡѡа п̄ ѡѡѡт
 гї ѡтсѡп е т'ρє тсѡтѡѡ⁸ п̄ гєпρѡ
 [мє] п̄тп̄таѡѡѡт шѡ ρѡтп̄⁹· ѡар
 26 [паѡас п̄ѡ πατλос]· ████████[ψѡ]χн¹⁰
 27 [гѡ пρан ѡѡ пєп] жѡє[ї]с їс пєχ̄с̄· аη
 тп̄[пѡѡѡ] ѡп пнтп̄ п̄ їѡ[ѡ]ѡас п̄[ѡѡ]
 сїλа[с] п̄тѡѡѡ гѡѡѡ ѡп гїтп̄
 пшѡже єѡпаѡѡ пнтп̄ п̄ п̄ї·
 28 ас̄п̄ѡсї¹¹ ταρ ѡѡ пєпн̄а єт ѡѡаѡѡ
 аѡѡ п̄нє тѡѡ т̄аλє λ̄ааѡ п ѡарѡс¹²
 29 єѡп̄ тнѡтп̄ п̄са п̄ї гп̄ ѡѡгѡѡѡѡ·

Fol. 86 b

[п̄п̄]

¹ Η π̄сєхѡѡсѡт· ² Η пєтєшѡтмѡттє· ³ καὶ Κιλικίαν·⁴ Η χαїρєтє, χαίρειν·⁵ ἐπειδὴ·⁶ ἐτάραξαν·⁷ Η асѡѡєї, ἔδοξεν·⁸ Η єтρєпсѡтп̄, ἐκλεξαμένους·⁹ There is no equivalent here for the words σὺν τοῖς ἀγαπητοῖς,

Η м̄п̄ пємєратє·

¹⁰ Η гєпρѡмє єаѡѣ (παρὰδεδωκόσι) п̄пєтψѡχн·¹¹ ἔδοξε·¹² βάρος·

- е сазе тнѣтїи е во̑л̑ а̑моот̑ п̑шѡ
 ѡт̑ п̑е̑зѡлон̑ н̑а̑ песноѹ̑ п̑
 не̑шѡт̑моот̑ а̑тѡ т̑пор̑н̑а¹ а̑тѡ
 не̑те т̑п̑ота̑шѡт̑² а̑н̑ е̑ тре̑ т̑шѡ
 пе̑ а̑мо̑т̑и̑ а̑п̑р̑ а̑а̑т̑ п̑се̑ на̑ї̑
 е̑тет̑и̑ша̑з̑аре̑з̑³ е̑ ро̑от̑ тет̑и̑ [р̑]
 30 а̑ш̑⁴ от̑жа̑ї̑. п̑то̑от̑ се̑ п̑то̑от̑ се̑ (*sic*)
 п̑ тер̑ от̑ка̑а̑т̑ е̑ во̑л̑ а̑те̑и̑ е̑ з̑ра̑ї̑ е̑
 та̑п̑т̑и̑о̑х̑и̑а̑. а̑т̑се̑р̑з̑⁵ п̑е̑н̑н̑ше̑
 31 а̑т̑ѣ̑ на̑т̑ п̑ те̑п̑и̑сто̑л̑н̑. а̑тѡ̑ н̑ те̑
 р̑ от̑о̑ш̑ѣ̑ а̑т̑ра̑ше̑ е̑ з̑ра̑ї̑ е̑ж̑и̑ п̑со̑п̑ѣ̑.
 32 ї̑от̑з̑а̑с̑ з̑е̑ н̑а̑ с̑ї̑ла̑с̑ не̑ з̑е̑н̑про̑
 ф̑н̑т̑н̑с̑ не̑ з̑ѡ̑от̑ е̑ во̑л̑ з̑и̑т̑и̑ з̑а̑з̑
 п̑ша̑же̑ а̑т̑се̑п̑ѣ̑ не̑с̑н̑н̑т̑ а̑т̑
 33 та̑х̑ро̑от̑. п̑ тер̑ от̑р̑ от̑о̑е̑и̑ш̑ з̑е̑
 а̑т̑хо̑от̑се̑⁶ е̑ во̑л̑ з̑и̑т̑и̑ не̑с̑н̑н̑т̑
 з̑и̑ от̑е̑и̑р̑н̑н̑и̑ е̑ з̑ра̑ї̑ е̑ ѡ̑е̑ро̑т̑са̑
 34 л̑н̑е̑. а̑с̑п̑з̑о̑си̑ з̑е̑ п̑ с̑ї̑ла̑с̑ е̑ тре̑
 35 ѡ̑ з̑а̑ п̑е̑а̑ е̑т̑ а̑ма̑т̑⁷. па̑т̑л̑ос̑ з̑е̑
 н̑а̑ ѡ̑ар̑на̑ѡ̑ас̑ не̑т̑шо̑оп̑ не̑ з̑и̑
 та̑п̑т̑и̑о̑х̑и̑а̑ е̑т̑ѣ̑с̑ѡ̑ а̑тѡ̑ е̑та̑т̑те̑
 л̑и̑зе̑⁸ п̑ з̑е̑н̑ не̑ м̑н̑н̑ше̑ а̑ п̑ша̑же̑
 36 а̑ п̑но̑т̑те̑. м̑п̑н̑са̑ з̑е̑н̑з̑о̑от̑ з̑е̑
 пе̑же̑ па̑т̑л̑ос̑ ѡ̑ар̑на̑ѡ̑ас̑⁹ же̑ м̑ар̑п̑

¹ πνικτῶν καὶ πορνείας.

² Н̑ п̑ете̑п̑тет̑п̑ота̑шѡт̑.

³ Н̑ е̑тет̑и̑ша̑н̑з̑аре̑з̑ е̑ро̑т̑и̑.

⁴ Н̑ тет̑па̑р̑ша̑т̑ от̑жа̑ї̑, ἔρρωσθε.

⁵ A line is drawn over c, indicating, probably, that we are to delete it.

⁶ Н̑ а̑т̑хо̑от̑се̑.

⁷ а̑с̑п̑з̑о̑си̑ з̑е̑ п̑ с̑ї̑ла̑с̑ е̑ тре̑ ѡ̑ з̑а̑ п̑е̑а̑ е̑т̑ а̑ма̑т̑ = ἔδοξε δὲ τῷ Σίλῳ ἐπιμεῖναι αὐτοῦ; see Souter's reading of v. 34.

⁸ For е̑те̑та̑т̑те̑л̑и̑зе̑, εὐαγγελιζόμενοι.

⁹ For п̑ѡар̑на̑ѡ̑ас̑.

[illegible]

Chap.

XVI. 1 а҃с҃кѣтапта⁹ е терѣн пѣе лѣстра • не
отъ отмааѡнтис дѣ пѣмат е
печрап пе тѣмѡѡеос пшнре
пе ꙗ отсрѣме ꙗ ѳотдѣи пѣ пис
ти печейѡт дѣ отееенни¹⁰
2 пе • паї нѣтрѣ мѣтре дѣ роу рѣ
тѣи песинѣ ет рѣи лѣстрос
3 пѣе рѣконнос¹¹ • паї а патлос от
ѡш е трѣ чѣе е вѡл пѣемѣч ат
ѡ а҃с҃хитѣ а҃с҃ѣвѣнтѣ е тѣе и

¹ Η μαρῆκτον, Ἐπιστρέψαντες.

² ἐπισκεψώμεθα.

⁴ See Brit. Mus. MS. Or. 4917(2).

⁶ παροξυσμός, Η ασπαροξυσμος.

⁸ καὶ Κιλικίαν.

κατήντησε.

³ πῶς ἔχουσιν.

5 ἡξίου.

⁷ Read *дѣсѣнр.*

¹⁰ Ἑλληνας.

¹¹ Λύστροις καὶ Ἰκονίῳ ἀδελφῶν.

- 11 **αλλοοσ** же а пхоеис та²ρ³η⁴
 е та²ρ³η⁴οει⁵ш πατ⁶· η̄ тере нкω
 се е **βολ** ε¹ тет'ρωас ансѣнр е
 самоора⁷ни **απε**ψ⁸ραсте **δε**
 12 е неапол²ис· е **βολ** **δε** ρ⁹η̄ п¹⁰ηα
 ет **αμα**τ¹¹ ене φ¹²ιλ¹³ιπ¹⁴ποс от
 пол¹⁵ис же кол¹⁶ων¹⁷ια¹⁸ ете та¹⁹ῑ те
 тшор²⁰η̄ η̄ те²¹με²²ριс²³ η̄ те²⁴α²⁵κε²⁶зо
 н²⁷ια· не²⁸ψ²⁹οοп **δε** ρ³⁰η̄ те³¹ῑ пол³²ис
 13 η̄ ρ³³ε³⁴п³⁵ρ³⁶οοт· **ᾱ** пе ρ³⁷οοт **δε** η̄ не³⁸α³⁹β
 ба⁴⁰топ **α**п⁴¹е⁴² е **βολ** п⁴³β⁴⁴ολ η̄ тп⁴⁵т
 λ⁴⁶η **ε**χ⁴⁷η̄ п⁴⁸ε⁴⁹ρο **ε**т⁵⁰ηα **ε**п⁵¹ш⁵²α⁵³п⁵⁴ш⁵⁵λ⁵⁶η⁵⁷
 η̄ ρ⁵⁸η⁵⁹т⁶⁰̄· а⁶¹т⁶²ω **α**п⁶³ρ⁶⁴η⁶⁵οοс **α**п⁶⁶ш⁶⁷а⁶⁸же
 η̄̄ п⁶⁹ε⁷⁰ρ⁷¹ι⁷²ο⁷³η⁷⁴е **п**т **α**т⁷⁵е⁷⁶ е ρ⁷⁷α⁷⁸ῑ ш⁷⁹а
 14 ρ⁸⁰οп· не⁸¹т⁸²η **ο**т⁸³с⁸⁴ρ⁸⁵η⁸⁶е **δε** с⁸⁷ω⁸⁸т⁸⁹ᾱ⁹⁰
 е п⁹¹ε⁹²с⁹³ρ⁹⁴αп **п**е λ⁹⁵т⁹⁶α⁹⁷ια **ο**т⁹⁸с⁹⁹α¹⁰⁰п¹⁰¹ш¹⁰²η¹⁰³т¹⁰⁴е
 η̄¹⁰⁵т¹⁰⁶е т¹⁰⁷п¹⁰⁸ол¹⁰⁹ис η̄ θ¹¹⁰α¹¹¹т¹¹²'¹¹³ι¹¹⁴ρ¹¹⁵α¹¹⁶ ес
 ш¹¹⁷η̄¹¹⁸ш¹¹⁹е **ᾱ** п¹²⁰η¹²¹ο¹²²т¹²³е та¹²⁴ῑ п¹²⁵т¹²⁶а
 п¹²⁷х¹²⁸ο¹²⁹е¹³⁰ис ο¹³¹т¹³²ω¹³³п **е** п¹³⁴ε¹³⁵с¹³⁶ρ¹³⁷η¹³⁸т' **е**
 т¹³⁹ре с¹⁴⁰† ρ¹⁴¹т¹⁴²ηс **е** п¹⁴³ε¹⁴⁴т **ε**ре п¹⁴⁵α¹⁴⁶т
 15 λ¹⁴⁷οс ж¹⁴⁸ω **αλλοοс**· η̄ тере с¹⁴⁹χ¹⁵⁰ῑ ба
 п¹⁵¹т¹⁵²ис¹⁵³ηα **те** η̄¹⁵⁴т¹⁵⁵οс **α**т¹⁵⁶ω п¹⁵⁷ε¹⁵⁸с¹⁵⁹η¹⁶⁰ῑ
 ас¹⁶¹с¹⁶²ε¹⁶³п¹⁶⁴̄ω¹⁶⁵п¹⁶⁶η̄ **ε**с¹⁶⁷ж¹⁶⁸ω **αμ**οс **же**
 е¹⁶⁹ш¹⁷⁰же а¹⁷¹т¹⁷²ε¹⁷³т¹⁷⁴η̄¹⁷⁵κ¹⁷⁶ρ¹⁷⁷η¹⁷⁸е¹⁷⁹ **е** а¹⁸⁰т¹⁸¹ η̄ χ¹⁸²ρ¹⁸³η¹⁸⁴с
 т¹⁸⁵ι¹⁸⁶α¹⁸⁷п¹⁸⁸οс¹⁸⁹ **α**т¹⁹⁰ω **ᾱ** п¹⁹¹ε¹⁹²т¹⁹³η̄ **ᾱ** п¹⁹⁴х¹⁹⁵ο¹⁹⁶е¹⁹⁷ис¹⁹⁸¹⁰
αμ¹⁹⁹η²⁰⁰ε²⁰¹η²⁰²т²⁰³η̄ **е** ρ²⁰⁴ο²⁰⁵т²⁰⁶η̄ η̄²⁰⁷т²⁰⁸'²⁰⁹ε²¹⁰т²¹¹η̄ ш²¹²[ω]
пе ρ²¹³η̄ [п²¹⁴α]н²¹⁵ε²¹⁶ῑ· **α**т²¹⁷ω ас²¹⁸с²¹⁹ω²²⁰η̄ **ᾱ**
 16 ¹¹ [ε²²¹п²²²ηα]

Fol. 88^a

[ΣΔ]

¹ H εβολ ρη̄. ² εἰς Νέαν Πόλιν. ³ H κολωνια.

⁴ H тшорπε ᾱμεριс. ⁵ H εшашшληλ.

⁶ So also H. καὶ τις γυνὴ ὀνόματι.

⁷ πόλεως Θυατείρων.

⁸ εἰ κεκρίκατέ.

⁹ Wanting in the Greek.

¹⁰ πιστὴν τῷ Κυρίῳ.

¹¹ H ассωη ᾱμον η̄хпа². 16 асшωпе **δε**.

- [hω]κ е шлнл [отщере шнн ере]
 [от]пнā н речш[не¹ ρίως]
 [ас]τωμн̄ е рон · таї енесѣ н
 ρеннос н ρоμн̄ н несχисо
 17 оте есшнне². таї де нес асот[а]
 ρε³ нса патлос н̄μμαν асашн[ан]
 е бол есшω μμος же неї ρωμ[е]
 н̄ρμ̄ραλ не μ̄ ппотте ет жосе
 етташоеиш нан н те ρн μ̄
 18 потхаї · паї н̄ (sic) де несερε μμоч
 не н̄ραρ н̄ροот н̄ тер еμρορρ̄
 де н̄σι патлос⁴ пexаϥ ρμ̄ пепнā⁵
 пexаϥ же фпαραττελει⁶ нан ρμ̄
 прап н̄ ις⁷ е тре кеї е бол н̄ ρнт̄ ·
 ашω ρн̄ тетпот ет μμασ аϥеї
 19 е бол н̄ ρнт̄ · н̄ тер отпаст де
 н̄σι несχисооте же а[сh]ωκ⁸ н̄
 тоотот н̄σι θελπισ μ̄ петρωh
 аταμαρте μ̄ патлос н̄μ̄ сїлас
 асшωκ μμоот е тапора н̄ парр̄н̄
 20 пархωκ · ашω ашитот е ратот
 н̄нестратнпос ешшω μμος
 же неї ρωμ̄е ρенїотхаї не ашω
 21 сешторт[р] н̄ теї полис · етташе
 оеиш⁹ н̄ ρенсων̄т̄ епесто ан
 е шитот н̄ еадт е аноп ρенρρω
 22 μμιος¹⁰ · а пμннше де¹¹ пот е

¹ πνεῦμα πύθωνα.² μαντευομένη.³ Η πεασοταρ̄ε.⁴ Η rightly патлос ашктой (ἐπιστρέψας).⁵ 'He said in the Spirit he said.' Η μ̄пепнā, but the Greek has τῷ πνεύματι εἶπε.⁶ παραγγέλλω.⁷ н̄ις пex̄ε, and so the Greek.⁸ Η асhωκ, ἐξήλθεν.⁹ Η ашω сеташоеиш.¹⁰ 'Ρωμαίοις.¹¹ Η adds епашшω.

- 29 **α** πεθοοτ τη **α** πεϊ **α** παρ τη
 ατω αψαρτѣ ρα ρατѣ **α** πατλος **α** ειλας
 30 εψοτωшт нау еψетωτ² · ατω αψι
 тот е бол пexαу πατ · xe на xico
 oтe oт пет' ешше е poї е аау xe
 31 е ei е oтxαї · **π**тоот де пexαт xe
 пистере е пxoeic ιc̄ пex̄c̄ ατω
 κпаотxαї **π**тоκ ατω пеннеи ·
 32 ατω аτxω е poот³ **α** пшaxe **α**
 пxoeic **α** oтoп **α** et ρι (sic) пeу
 33 неи · αψитот де **α** пиа⁴ et **α**ααт
π тетши αψxoκeиoт е бол ρп
 пeтcншe · ατω **π**тeтпoт αψи бa
 птiceα **π**тoу **α** пeтeпoтy
 34 пe тнpoт · αψитот де е ρpaї е пнї⁵
 αψкω ρa pωoт **π** oт'paпeзa⁶
 ατω пeчтeлнл пe αψпcтeтe
 35 е пxoeic **α** пeчнї тнpѣ · **π**
 тepe ρтoот де шoпe α пeстpa
 т'нтoс xooт **π** ρeпѣaйшбoт'⁷ et
 xω **α**αoс xe на пeї pωαe е бол ·
 36 ατω α пeт' ρиxп пeштeкo тa[αe]
 πατλος е пeї шaxe xe α пeстp
 [αтнтoс тaтoот е на тнoтп̄ е бол]
 [тeп]oт [тe αμeнитп̄ бoк ρп oт]
 37 [eipн]н⁸ · πατλος [де пexαу παт]

Fol. 89^a

[35]

¹ εἰσεπήδησε.² 'He worshipped him trembling.' The Greek says nothing about worshipping, καὶ ἔντρομος γενόμενος.³ H epoc.⁴ A mistake for **α** пиа, ἐν ἐκείνῃ τῇ ᾠρᾷ. ?⁵ H пeчнї.⁶ παρέθηκε τράπεζαν.⁷ ῥαβδούχους.⁸ See Balestri, *Fragmenta*, p. 321. With the exception of αμнїтп̄ in B the texts of B and H agree.

- [же] а҃г҃л҃о҃те е рон а҃н҃ио[с҃а е а]
 нон ренρωμε πρῶμος.
 еи҃н ноѵе е рон а҃г҃нох҃и е пе
 штеко · тепоѵ де сенано
 х҃и¹ е во҃л п҃х҃ио҃те · а҃м҃он а҃лла
 ма҃роѵеи п҃тооѵ псе҃п҃т҃и е во҃л ·
- 38 а пѣакопос² пѣ паѣрѣше *(sic)* де
 та҃ме нестрати҃тос е пеї
 ша҃хе а҃ѵ а҃р҃ро҃те же ренρω
 39 ма҃иос пе³ · а҃теї де а҃п҃ара҃на҃ли
 а҃м҃ооѵ а҃ѵ п тер о҃г҃н҃тоѵ е во҃л
 а҃сепсѵпоѵ е ѿѵн е во҃л р҃и тпо
 40 лис · п тер о҃теї де е во҃л р҃и пе
 штеко а҃ѵѵн е р҃о҃г҃и ша а҃ѵа҃
 а҃ѵ п тер о҃г҃наѵ е нес҃г҃н҃ а҃ѵ
 сепсѵпоѵ а҃теї де е во҃л · а҃м҃оѵ
 Chap. XVII. 1 ш҃т п та҃м҃ф҃и҃полис а҃ѵ та҃пол
 λωма а҃те е ѿесса҃лони҃ки
 пѣа е҃п҃ере о҃г҃с҃т҃наѵѵг҃и пї
 2 о҃ѵа҃ї п р҃г҃т҃ · ка҃та псѵп҃т де
 а҃ паѣлос а҃ѵѵѵн е р҃о҃г҃и ша роѵ ·
 а҃ѵ а҃ѵр ш҃о҃е҃п҃т п са҃ѵѵа҃то҃и
 е҃ѵша҃хе пѣмаѵ е во҃л р҃и пѣ҃ра
 3 ф҃и · е҃ѵѵѵл а҃м҃ооѵ · е҃ѵта҃мо а҃
 м҃ооѵ е пѣх̄ же р҃а҃п̄ е тре ѵ
 м҃оѵ а҃ѵ пѣтѵѵо҃г҃и е во҃л р҃и
 пет м҃ооѵт' · а҃ѵ же пѣх̄ іс̄
 пе паї е ф҃та҃шеѵе҃ш а҃м҃оѵ
 4 пн҃т҃и · р҃о҃е҃ме де е во҃л п р҃г҃тоѵ

¹ И сепотхе а҃м҃он.

² The Greek has no equivalent for а пѣакопос.

³ 'And they feared because they were Romans.' Some words like п тер о҃сѵѵа҃ = δὲ ἀκούσαντες.

- ρητῇ ἐφῆατ' ἐπὶ τοῖς ἐσμεῖς¹
 17 **αἱ** **μα** **π** εἰσῶλον²· περὶ ᾧ καὶ
 πε **πᾶ** **π**ῖοτα³ ᾧ **ρῆ** τερνατω
 τῇ **πᾶ** **π**ετ **πᾶ** **π**ετ **ρῆ**
 ταπορα **αἱ** **μα** **π** **π**αρορῆ **π**ετ **π**ητ
 18 ἐ ρατῇ· ῥοεῖνε **μα** **π** ἐ βολ **ρῆ** **π**ε
πικοτριος **αἱ** **φ**ιλοσοφος **πᾶ**
πεστοίκος³ ἐστὶ τῶν **πᾶ** **π**αυ **π**ε·
 ατω **π**ερε ῥοεῖνε **αω** **αἱ** **μ**ος
 καὶ ἐρε **π**εῖσα **π** **π**αυ⁴ **αω** **αἱ** **μ**ος
 καὶ οὐ **ρ**ηκοοτε καὶ **π**εκατ καὶ
 ἐφτασηοειν **π** **ρ**ηκοοτε **π**
βρρε⁵ ἐ βολ καὶ **π**εφεταιπελιζε
 19 **π**ις ατω **π**αυατασις⁶· **α**ταμμεαυτε
αἱ **μ**ος **α**υατῇ ἐ ῥοτῇ ἐ **π**αριον
παυος⁷ ἐστὼ **αἱ** **μ**ος καὶ **π**ῖοτε⁸
ειμε καὶ οὐ τε **τ**εῖ **α**ω **π** **β**ρρε ἐκ
 20 **αω** **αἱ** **μ**ος⁹ ἐκεῖνε¹⁰ **α**ρ **π** **ρ**ηκα
 καὶ **αἱ** **β**ρρε **π** **β**ρρε¹¹ ἐ ῥοτῇ ἐ **π**ε
ααυ¹² **π**ῖοτω **π**ε **π**ῖοτε
 21 καὶ οὐ **π**ε **π**αῖ¹³· **π**αυηπαιος **α**ρ
πηροτ **αἱ** **π** **π**αυα **ε**τ **π** **ρ**ητοτ

¹ **Η** **αἱ** **μ**ος.² κατεῖδωλον οὖσαν τὴν πόλιν.³ **Η** ῥοεῖνε καὶ **ρῆ** **π**επικοτριος, τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στωϊκῶν φιλοσόφων.⁴ σπερμολόγος.⁵ **Η** **π** **β**ρρε.⁶ καὶ τὴν ἀνάστασιν. **Η** adds 'of the dead', **π** **π**ετ **αἱ** **μ**ος.⁷ ἐπὶ τὸν Ἀρειον πάγον.⁸ **Η** **π**ῖοτω.⁹ **Η** ἐτῶ **αἱ** **μ**ος. 'We wish to know what is this new doctrine which thou speakest.'¹⁰ εἰσφέρεις.¹¹ The copyist first wrote **αἱ** **β**ρρε, and finding that it was wrong he then wrote correctly **π** **β**ρρε (ξενίζοντα).¹² **Η** **π** **π**ε **αἱ** **μ**ος.¹³ τίνα θέλει ταῦτα εἶναι.

πκαρ· εϋτωϋ π ρεποτοειϋ α
 ϋοτερσαρνε αμοοτ ατω πτωϋ
 27 π νετ αα πωωπε· ε τ'ρε τωине
 πса πноtte εωωπε ετнаϋ
 σασωαεϋ¹ н псеρε ε роу² και пер³
 н ϋотни⁴ аη ε βολ αε ποτα ποτα·
 28 αμοон· еншоон ϋар π ρнтϋ
 ατω енонϋ π ρнтϋ епκн⁵ π
 θε он пта ρоине π нетπ по
 нтос⁶ жоос же анон пεϋτε
 нос ε анон птенос се αε πноtte
 29 те⁷ πωϋε⁸ ε ρон аη ε меете⁹ же
 ере [πн]отте еине н отпостъ н
 отр[ат'] н отωне εϋшетϋωт'
 пте[х]нн¹⁰ αε мокмек πρωμε·
 30 неτ[о]еиϋ¹¹ се π тειπт ат соотн
 а πноtte обϋϋ¹² ε роот тенот
 же εϋпараттеиле нрρωме¹³ ε тре
 отон ние ραε αα ние мεταної¹⁴
 31 ε βολ же аϋεине н отρоот епϋ
 накрне¹⁵ π ρнтϋ π тоикотме
 нн ρπ отαικαιостнн ε βολ ρи

¹ 'He marketh out times, He ordereth them, and the boundaries of their habitations.'

² εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὗροιεν.

³ καίγε.

⁴ Η ἐκϋотнτ аη.

⁵ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν.

⁶ ποιητῶν, Η πпетеппоинтос.

⁷ Τοῦ γὰρ καὶ γένος ἐσμέν. γένος οὖν ὑπάρχοντες τοῦ Θεοῦ. Η анон пεϋтенос. 29 εанон птенос се ααπноtte πωϋε аη ерон.

⁸ 'It is not right for us to imagine God [as] a figure of gold, or silver, or stone', οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργυρῷ ἢ λίθῳ.

⁹ ε меете = νομίζειν, and еине = ὅμοιον, at the end of the verse.

¹⁰ χαράγματι τέχνης.

¹¹ Read неотоеиϋ.

¹² ὑπεριδὼν.

¹³ Read ππρωме.

¹⁴ μετανοεῖν.

¹⁵ μέλλει κρίνειν.

тїи оурауе е аѣтошѣ. аѣѣ
тїиетіс тїи оуон тїи аѣтоу
ноуѣ е [ѡа] оуи пет еооот

32

[NET 2] OOST [REDACTED]
[ADNOS] NET · GEN [KOOTE DE NEXAT] 2

Fol. 91_a

[33]

33 **Ε**ΠΩΤΕ ε ροκ¹ ε [τ]θε παϊ· ατω
ταϊ τε θε πτα² πατλος ει ε βολ ρη

34 тетиште • а зепрѡме ѓе пистѡ
е аѡтоѡѡ е роѡ аѡ ѓиѡтѡсѡс
парѡпѡтѡтѡс³ нѡѡ ѡсѡме

Char. е песран пе аамарис аѡ рен
XVIII, 1 кооте пѣааѡ · пѣнса (sic) паї аѣи
е ѡа рѣ аѡннас⁴ аѣѡн ен то

2 ρηθός⁵ • αὐτῷ αὐτῇ ἐποτααῖ⁶ ε περ
ραν πε ἀκτῶας⁷ οὔποντ' ἰνός⁸

Ϡ̅̅ περτενος ε αφετ η νερο
οσ εν μ̅̅ατ ε βολ Ϡ̅̅ οηταλια⁹

καὶ πρὶς ἡμᾶς ¹⁰ τεύχεσσι καὶ βόλ
 ᾧ κατὰ τοῦ οὐρανοῦ καὶ τρε

πρωταῖς τῆρος ὥς ἐστὶν ὁλ γὰρ
 ὁρῶν ἀπὸ ἀπὸ περὶ τοῦτο ἐ

3 ροοτ· αψω ρατητ¹¹ αρ̄ρωβ̄ δε νε
не те҃е҃іопе тѡѡт те не ^{те}҃те

4 $\chi[\pi]\pi$ пар те речтаме скъпни¹². аѡ
пещѡже е роот пе зѣ тѣна

¹ Η πτεροστων δε γε τανασασις πεπαιμοοντ ροεινε μεν
αποβινεσ ρενκοοτε δε πεχατ. γε ενεσων επок. The *u*
after πεχατ suggests that the reading of our MS. was 'we will
not hear thee about this'.

² ταῖ τε θε ἡτα = οὕτως.

⁸ ὁ Ἀρεοπαγίτης.

⁴ ἐκ τῶν Ἀθηνῶν.

⁵ εἰς Κόρινθον.

⁶ Read εἰοτῶαι.

7 Ἁκύλαν.

⁸ ΠΟΥΤΙΚΟΝ ΤΩ ΓΕΝΕΙ.

¹ ἀπὸ τῆς Ἰταλίας.

¹⁰ = прислала.

¹¹ For 929THY.

¹² σκηνοποιοὶ τῇ τέχνῃ.

- τῷ κατὰ σαββατον ние εϋ
 πῶε¹ πῖοτᾶαῖ нēē πρελληи ·
 5 ἢ тере сѣлас ᾧ εἰ нēē тиеоθε
 ос ε βολ ρῖπ тмакезона пере
 пат'лос иени ε βολ ρēē пшаже еϋ
 6 ип'тре πῖοτᾶаῖ же ιϛ пе² χϛ · ἢ те
 р от' ᾧ о'бнϋ ет'хiota аϋнез
 неϋроете ε βολ еϋ'ω ииос
 пат же пет'испоϋ ε ρраῖ ех'п
 нет'папте³ †отааѳ анон
 хин тепоτ еппаѳок⁴ εἷпаѳок'
 7 ε ρраῖ еп'ρεѳнос · аϋѳок⁵ ᾧ ε
 βολ ρēē пиа ет ииат аϋѳок
 ε пнῖ ἢ отсон ε пе[ϋра]и пе т'ит
 [ос] [REDACTED]
 [REDACTED] не тет'наѳω
 8 тн⁶ [κρίπος ᾧ]⁷ пар'хис'тнаѳω
 тос аϋпистете ε п'хоеис ип
 п'ϋни тнрϋ а'ω ρа' ρ п'коринѳιος
 ет'сωтē а'тпистете а'ω а'т'хи ѳа
 9 п'тисиа · пе'же п'хоеис ᾧ и пат
 'лос ρῖп от'ρороиа⁸ ἢ тет'шн же
 ип'р ρ ρоте а'λλα ш'аже а'ω ип'р
 10 ка ρωн · же анон †ш'рооп нēēиак
 а'ω ип' лаат на'ш'тēсое ε ρ пе

Fol. 91^a

[ϛн]

¹ ἔπειθε.² Read ιϛ пе пexϛ.³ H ех'п тет'папe.⁴ Another example of an undeleted blunder.⁵ 'He went out from that place, he went into the house', &c. Instead of the first аϋѳок H has аϋ'ω'пe, 'he removed'.⁶ H τιτος. еϋ'ш'и'е ип'п'от'те п'аи е'ре п'ϋни ρнп ε ρ'отп ет'с'тнаѳωтн. The Coptic omits 'Justus', τινὸς ὀνόματι Τίτου Ἰούστου.⁷ Κρίσπος δὲ ὁ ἀρχισυνάγωγος.⁸ δι' ὀράματος.

- τ ροοτ¹ πακ же οτη οτλαος επα
 11 ψωψ ψοοп παї ρπ τεї πολις· αψ
 ρεοος αματ η οτρομεπε ηα со[от]
 η νεβοτ' εψψω η ρητοτ α ψυα
 12 же α πποτте· παλλιωη δε εψο
 η αποτπατος² εхп т'αχαїа ηїот
 ααї τωοτη εхп πατλос ρι οтсоп
 ατω ατη πεтсїх³ е ρραї е ψωψ ατ
 13 хїтї е пβηηα· ετψω αεοος же
 παραιοος⁴ παї πθε η ηρωηе
 14 ещα'ψе α πποτте· η тере πατ
 λос еї εψпаотη⁵ η ρωψ πεхе
 παλλιωη⁶ ηїотααї же ене οτη⁷
 хї ηтопē η ρωб⁸ εψροοτ пе η
 т αψψωπε ω ηїотααї· ηїηα
 ανεχε αεωтї η етλотωс⁹·
 15 тепоτ се ещже ρензїтηηα¹⁰
 пе е тће отрап η е тће ρеншя
 же ηте петїηоηоос¹¹ тетї
 ρωше ηтωтї· апок тар η †
 отωш ап е †рап е ρωб η теї ηї
 16 не· ατω αψηοхот е वोλ ρα пβη
 17 ηα· α ηρελληηη δε τηροτ ατα
 ηαρте η сωсθенос¹² παρχїст
 ηατωтос αтгїоте¹³ е ρоψ αеπε η
 то е वोλ α пβηηα· ατω αеπε таλ

¹ Η πεθοοτ.

² Γαλλίονος δὲ ἀνθυπατεύοντος.

³ Η ατεπε ηπεтсїх.

⁴ παρὰ τὸν νόμον ἀναπείθει.

⁵ For εψпаотη.

⁶ ὁ Γαλλίων.

⁷ Η ене οтхї ηтопē η οтρωб.

⁸ Read η ρωб.

⁹ κατὰ λόγον ἀν ἡνεσχόμεν ὑμῶν.

¹⁰ ζητήματά.

¹¹ 'Concerning a name, or concerning the words (or things) of your Law.'

¹² Σωσθένην τὸν ἀρχισυνάγωγον.

¹³ ἔτυπτον.

25 нос· отъѡе еѡпѣ ꙗꙗже¹.
 еѡпѡе ѡѡоу зп неѡраѡн·
 ꙗꙗ ꙗе аѡѡѡнѡ² ѡѡоу пе
 зп теѡн ѡ ꙗꙗѡе· аѡ еѡ
 ѡѡѡѡ зѡ пеѡѡ³· неѡꙗꙗже
 аѡ неѡѡѡѡ зп отъѡѡ е тѡе
 ѡ· еѡѡѡѡ ѡѡѡѡѡ ѡ ꙗѡѡѡѡ
 26 ѡѡ ꙗ ѡѡѡѡѡѡ· ꙗꙗ аѡѡѡѡ ѡѡ
 ꙗѡѡѡѡ⁴ ꙗе ѡѡоу зп теѡ
 ꙗѡѡѡѡ ꙗ теѡ ѡѡѡѡѡ ꙗе
 е ѡѡ ꙗѡ⁵ аѡѡѡѡ ꙗѡ ꙗѡѡ
 ѡѡѡѡ аѡѡѡѡ е ѡѡѡ аѡ аѡ
 ѡѡѡѡ зп отъѡѡ е теѡн ѡѡ
 27 ꙗѡѡѡѡ· а неѡѡѡ ꙗѡѡѡ
 ꙗѡ⁶ ѡѡоу еѡѡѡ е ѡѡѡ е ѡѡѡѡѡ
 аѡ аѡѡѡ ꙗѡ неѡѡѡѡѡ еѡѡ

Fol. 92 b

28 [10⁷ пар п[іотддї]
[еаде п]е рп [отпар]рнсга еу[та]
[мо] ммоот е воа рп непрафн
[ж]е іс пе пехс̣ • асшопе де

Chap.

XIX. 1 ερε ἀπολλῶ ρῆ κορινθῶς πατ
 λος ἀφ' ἐμῶν ἡσα ἐτ ρῆ πᾶσις⁸
 ἀφ' ἐμῶν ἡσα ἐτ ρῆ πᾶ⁹. ἀφ' ἐ
 εις τεφεσσος ἀφ' ἐ ἐμῶν
 2 τῆς ἐμῶν. περὶ αὐτῶ πατ ἡ

¹ ἀνὴρ λόγιος.

κατηχημένος.

³ ζέων τῷ πνεύματι.

⁴ ἤρξατο παρρησιάζεσθαι.

⁵ For नृगि.

⁶ προτρεψάμενοι.

⁷ И ещѡ ꙗко ероуѣ. ꙗтереѣи дѣ емаѣ а҃цѡаꙋ еперѡѡ
ꙗпенѡаѣнѣстѣе ѡ ꙗ теχарѣс. 28 неѣꙗꙗ ꙑар.

⁸ διελθόντα τὰ ἀνωτερικὰ μέρη.

⁹ When the copyist reached πx of πxice he discovered that he had copied the line twice and stopped.

ꙗ̅ тере тѣпистете¹ атетѣ
 хѣ пнѣ еѣотааб̅. ꙗ̅тоот̅ де пе
 хат̅ паѣ хе ꙗ̅п ꙗ̅сѡт̅ ꙗ̅ рѡ
 хе шаре отон̅ хѣ пнѣ еѣот̅
 3 ааб̅². пехат̅ наѣ хе пта те
 тѣхѣ бѣптисѣа̅ ѡе е нѣи̅. пе
 хат̅ хе ꙗ̅тан̅хѣ пѣап̅'т'исѣа̅
 4 ꙗ̅ ꙗ̅ѡрѣаннѣс̅. пехе паѣлос̅
 хе ꙗ̅ѡрѣаннѣс̅ ꙗ̅таѣбѣптѣзе
 н отѣбѣптисѣа̅ ꙗ̅ ѣетѣаноѣа̅
 еѣхѡ ꙗ̅ѣос̅ е пѣлос̅ хе наѣ
 етѣпистете³ е пет̅ ннѣ ꙗ̅ꙗ̅
 5 ꙗ̅сѡѣ̅. ете па̅ ꙗ̅ ꙗ̅ ꙗ̅⁴. ꙗ̅ тер̅ от̅
 сѡт̅ ꙗ̅ де ат̅хѣ бѣпт'исѣа̅
 е прап̅ ꙗ̅ пѣѡеѣс̅ ꙗ̅ пехѣ̅. ат̅
 6 ѡ ꙗ̅ тере паѣлос̅ на̅ ѡѣх̅ е хѡ
 от̅ а пѣпнѣ̅ ет̅ от̅ааб̅ еѣ е ѡра̅
 е хѡот̅. пѣт̅шахе̅ де пе ѡꙗ̅
 ѡен̅ ке асѣе ат̅ѡ пѣт̅проѣн̅
 7 тете⁵. ꙗ̅тоот̅ тнрот̅ пѣт̅ѣеѡ
 8 ꙗ̅ꙗ̅т̅сноот̅с̅ ꙗ̅рѡѣе̅ пе̅. ат̅ѡ
 ꙗ̅ тер̅ еѣѡн̅ е ѡот̅н̅ е тѣтна̅
 тѡт̅н̅ пѣѣп̅а̅р̅ѣн̅сѣа̅зе⁶ ꙗ̅ѣоѣ̅
 ꙗ̅ шѡѣн̅т̅ ꙗ̅ пѣѡот̅ еѣшахе̅
 ат̅ѡ еѣп̅ѡе̅ ꙗ̅ѣоот̅ е̅ т̅ѣе̅

¹ Εἰ Πνεῦμα Ἅγιον ἐλάβετε πιστεύσαντες. Н хе атетѣпистете̅ ат̅ѡ ꙗ̅терет̅хѣ бѣптисѣа̅ атет̅хѣ пнѣ еѣотааб̅, 'Do ye believe, having received baptism, that ye have received the Holy Ghost?'

² 'We have certainly not heard if one hath received the Holy Spirit.' The Coptic misses the point of the Greek ἅλλ' οὐδὲ εἰ Πνεῦμα Ἅγιόν ἐστιν ἠκούσαμεν.

³ πιστεύσωσι.

⁴ τοῦτ' ἐστιν εἰς τὸν Ἰησοῦν.

⁵ προεφήτεον.

⁶ ἐπαρρησιάζετο.

- паї еѡп̄тѣ сашѣ п̄шнре етеі
 15 ре ае паї· а пепн̄а ае поноро[н] ^(sic)
 отωш̄б пезаѣ наѡ· же іс̄ фсоотн
аеиоѣ· аѡω пке патлос̄ феіме
 е роѣ· п̄ тωт̄п̄ де птет̄п̄ нн̄·
 16 аѣѡω се¹ е зраї е ѡѡот̄ п̄си прѡ
 ме ере пепн̄а зїѡѡѣ ае понн
 рон· аѣѡѡѡѡ² е роот̄ ае пса
 шѣ аѣр̄ ѡеіс̄³ е зраї е ѡѡот̄
 зѡсте п̄се пѡт̄ е ѡл̄ зае пн̄
 ет̄ аеиат̄ ет̄нн̄ на зн̄т̄ ет̄п̄ол̄з̄
 17 паї аѣот̄ωн̄ѡ̄ е ѡл̄ п̄ п̄іот̄з̄аї
 [оѡ]
 18 [] аѣ[ѡіс̄е] п̄си
 [пран] ае [пѡеіс̄] іс̄· [] пере [п̄от̄нн̄]
 [н]ше пт̄ аѡп̄іст̄ет̄е⁵ нн̄т̄ аѡ[ω]
 етез̄ѡм̄ол̄от̄⁶ аѡѡ ет̄ат̄о п̄
 19 пет̄р̄ѡн̄те· от̄н̄н̄н̄ше он̄ п̄
 не пт̄ аѡіре п̄ з̄ен̄п̄т̄пер
 терос̄⁷ аѡн̄ п̄ѡѡме н̄аеиат̄ аѡ
 рок̄ѡт̄ аене м̄то е ѡл̄ п̄ от̄он̄

¹ Η αἰχμῶσε.

² 'He conquered them, the seven, he gained the mastery over them.' Η αἰρ̄ѡеіс̄ ер̄гаі еѡѡт̄ аепсашѣ аѡѡ αἰρ̄ѡѡѡ ер̄гаі еѡѡт̄.

³ κατακυριεύσας.

⁴ Η π̄іот̄з̄аі тирот̄ м̄п̄ п̄реλλнп̄ ет̄от̄н̄г̄ з̄п̄ еφεѡс̄. аѡѡ аѡрот̄е з̄е ер̄гаі еѡѡт̄ тирот̄. аѡѡ αἰχіс̄е п̄си пран̄ аепѡеіс̄ іс̄. 18 пере з̄аг̄ де п̄пепт̄ат̄п̄іст̄ет̄е.

⁵ πεπιστευκότων.

⁶ ἐξομολογούμενοι.

⁷ The received Greek text has τὰ περίεργα. The word аеп̄т̄пертерос̄ is the Greek ὑπέρτερος, + аеп̄т̄ the sign of the abstract. Η has п̄з̄ен̄ аеп̄т̄пертерос̄, which suggests that the Coptic translator had in mind the √ ὑπερπερισσεύω.

26 οὐκ ἔρε πενωνῶ ὡσοῦν ἢ
 ἀπὲς ἡοῦλ ῥῆ τεῖ ἐρτασία· τε
 τῆπαρ αὐτῷ τετῆσῳτῶ
 καὶ οὐ μόνον ῥῆ τεφεσσος
 ἀλλὰ ἐ[χεα]ον¹ ῥῆ τασία τηρῶ

Fol. 94 α

[οὔ]

27 [ῥ]ῆ πετσίχ οὐ [μόνον] [redacted]
 σινατνετε³ ἐ τ'ρε ἑ[ω]ρε ἐ ἡοῦλ ἢ
 τοοτῆ· ἀλλὰ περῆπε [ἢ τῆος]
 ἢ παρτεμис⁴ σεπαλο εἰωπ
 ἄμμο[υ]· αὐτῷ ἡσεῖντῶ ἐ πεσντ'
 ἐ ἡοῦλ ῥῆ τεσεῖντῆος· ταῖ εἰτε
 ρε τασία τηρῶ αὐτῷ τοῖκο[υ]
 28 μενν ὡμῆσε πας· ἢ τερ οὐσῳ
 τῶ δε αὐμοσῶ ἡσῳπῆ αὐτῷ αὐ
 αῖσκακ ἐ ἡοῦλ εἰσῳ ἄμμος καὶ
 οὐκ οὐ τε παρτεμис ἢ τεφεσ
 29 σος· αὐτῷ αὐ τ'πολῖς τηρῶ ὡτορ
 τῶ⁵ αὐτῶ πετοει ῥῆ οὐσοῦν ἐ πε
 θεατρον αὐτωρῆ ἢ ταιος⁶

¹ σχεδόν.

² Ἡ α παλ κα πατλος πεῖθε αὐτῷ αἰπεεπε οὐμνῆσε ἐβὼλ
 ἐπαῖω[υ] ἐῑσῳ ἄμμος κα ἡρεπποτε ἀπ πε παλ εἰοῖτα-
 μιο ἄμμοσ ῥῆ πετσίχ. 27 οὐ μόνον δε πεμμερος κη-
 ατνετε.

³ κινδυνεύει ἡμῖν τὸ μέρος.

⁴ 'Temple of the great Artemis', the Coptic not translating
 θεᾶς by τῆος.

⁵ 'The whole city rose in an uproar.' Ἡ μοσῶ ἡτορτῶ
 = ἐπλήσθη τῆς συγχύσεως.

⁶ Γάϊον.

нѣ арістарх осѣен маке[дон]¹
 30 етѣооше нѣ патлос• ере
 патлос де отωш е ѡκ е ρотн
 е паниос ѣπε ѣ маѡнтис
 31 кааѣ• ροεше он π παρχων² ет
 о пшѣнр е ροѣ аттаѡ³ наѣ ет
 сопс е тѣ т'ре ѣѡκ е ρотн
 32 е пе ѡεат'рон• еѡашнаκ⁴ е ѡλ
 ποτα ποτα нѣ πεϋшаѣ не
 а пѣннше ѣар тωρ• атω перото
 петсоотн ан пе ѣ πт атсѡ
 33 отρ е тѣе от• е ѡλ де ρѣ пѣн
 нше етпех⁵ αλεξανδρος⁶ (sic) е ρотн
 πσι π ιοѡαї• αλεξανδρος аѣ
 [ѣ]ωρѣ π теѣσιѣ аѣотωш е апо
 34 лотѣε ѣ пѣннше⁷ π тер от
 еїе [де] ѣ от'ιοѡαї пе• атсѣн
 π отωт шѡпе π отон нѣ π
 на отпос сїте еѡашнаκ е ѡλ
 ѣ [от]пос те тартеμис π те
 35 ф[есс]ос• петраμμат'εтс де
 π [тер] еѣкат'аст[εїλε]⁸ ѣ пѣн
 [нше] []⁹
 [] πп[ολις] []

Fol. 94 b

[οα]

¹ Μακεδόνας.² τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι.³ Η ΑΤΤΑΤΟΟΤ.⁴ Η ΠΕΤΑШНАΚ.⁵ Η ΑΤΠΕХ ОТА.⁶ Read ΑΛΕΞΑΝΔΡΟΣ, as in the following line.⁷ 'He wished to make his defence to the multitude',
ἀπολογεῖσθαι τῷ δήμῳ.⁸ καταστείλας δὲ ὁ γραμματεὺς.⁹ Η ἈΠΝННШЕ ПЕХАѢ. ѣ πρωμѣ πρѣεфесос. нѣ ѣар
ετѣпѣсоотн ан πтпολις ефесос ешѣше πтпос πартеμис
мπ п'εтс. 36 ере пай ѡε отонѣ еѡλ.

- [шє]шє ꙗти
 36 [арте]мис ꙗ ꙗзѣѣс. ере ꙗа[ї]
 [се о]ѣноз^(sic) е ѡл шшє е рѡтѣ
 е тре тѣсѣ ꙗ тѣтѣ ꙗтетѣ
 37 тѣ ꙗ ꙗаѣ ꙗ зѡѣ зѣ ꙗѣѣѣ. ате
 тѣнеꙗе ѣар ꙗ ꙗѣре ѣар¹ ꙗ
 ꙗѣ рѡмє е ꙗѣ ꙗа єꙗ ꙗѣѣ
 рꙗѣ². аѡ ꙗꙗ ꙗѣѣѣѣ³ етен
 38 ꙗѣѣѣ. єшѣ ѣнеꙗтрѣс ѣ
 аѡ ꙗѣѣѣѣ ꙗѣѣѣѣ⁴ ѣꙗ
 ѣѣ ѣѣѣ ꙗѣѣѣ ѣѣ ꙗ ꙗѣѣѣ
 рѣс⁵ аѡ ѣꙗ ꙗѣѣѣѣѣѣ⁶
 39 ꙗѣѣѣѣѣѣ⁷. єшѣ ꙗѣ зѡѣ ѣ
 ꙗѣѣ тѣѣѣ ꙗѣѣѣ ꙗѣѣѣ
 ѣѣ е ѡл зѣ ꙗѣѣѣѣѣ єшѣѣѣ
 40 ꙗѣ. тѣѣѣѣѣѣѣѣ⁸ ѣар е тре ѣ
 ꙗ ѣѣѣѣѣ е рѣ ꙗѣ ꙗѣ ѣѣѣѣ
 тѣ ꙗꙗ ꙗѣѣ ꙗѣѣ⁹ ꙗ тѣѣѣѣ.
 єѣѣѣѣ ꙗѣѣѣ е ꙗ ѣѣѣѣ зѣ
 41 рѣѣ. ꙗѣ ѣѣѣ ꙗѣѣ ѣѣ ѣѣѣ ꙗѣѣ
 ѣѣѣ. є ѡл. ꙗѣѣѣѣ тѣѣ ꙗѣѣѣѣ
 XX. 1 тѣ ѣѣ. а ꙗѣѣѣѣѣѣ ꙗѣ ꙗѣ
 ѣѣѣѣ ѣѣѣѣѣѣѣѣѣѣ ѣѣѣ
 ꙗѣѣ¹⁰ ꙗѣѣѣѣ ѣѣѣ е ѡл е ѣѣѣ
 2 єѣѣѣѣѣѣ ꙗѣ ѣѣѣѣѣ
 ѣѣѣ ѣѣ ꙗѣ єѣ ꙗѣѣѣ аѡ ѣѣ
 ѣѣѣѣѣѣѣѣ ꙗѣ ѣѣѣѣѣѣѣѣѣ
 3 ѣѣѣ е ѣѣѣѣѣ. аѡ ꙗѣ ѣѣѣѣѣ ѣѣѣ

Char.

XX. 1

¹ We may strike out ꙗ ꙗѣре ѣар.

² ἱεροσύλους.

³ Ἡ ἀποστασία, βλασφημοῦντας.

⁴ οἱ σὺν αὐτῷ τεχνῖται.

⁵ ἀγοραῖος, Ἡ ζεναγοραῖος.

⁶ ἀνθύπατοί.

⁷ H adds ꙗѣѣ.

⁸ κινδυνεύομεν.

⁹ ἀποστ· ἐμὴν зѡѣ.

¹⁰ ἀσπασάμενος.

- 9 [н]εοτη οτθρ̄шре ρμοος ριχ̄π̄
 [οτ]шотш̄т е пєчр̄ан̄ пє єт̄т̄χωс
 [є]ре οтпос̄ πρ̄ινη̄ сωн̄ ᾱμοу.
 [є]ре πατ̄λος ш̄ахе ᾱ πρ̄ινη̄ ρροш
 е ρраї е ш̄ωу е пєροτο· ачре е βολ
 [ρ]ιχ̄π̄¹ т̄мєρ ш̄омте² π̄ ρе е пє
 снт'. аτω аτ̄υιτ̄̄ єμ̄μοот̄.
- 10 ᾱ πατ̄λος δε еи е пєснт' ачпа
 ρт̄̄ е ρраї е ш̄ωу аτω π̄ тере чρω
 [λ]̄ е роу пєх̄аӯ наτ̄ же ᾱπ̄ρ̄ ш̄тор
 т̄ρ̄ тєч̄ψ̄т̄[χ]н̄ τар̄ ш̄ооп̄ π̄ ρнт̄̄.
- 11 [π̄] тер єч[β̄ω]н̄ δε е ρраї е ш̄ωу
 [ау]п̄ωρ̄³ [ᾱ] ποєӣк̄ ач̄χι⁴. аτω ач
 [ωс̄н̄ ач̄ш̄]ахе π̄ᾱατ̄ ш̄анте
 [] [пр̄н̄] ш̄а⁵. аτω π̄ т'єӣ ρе ач̄єї
- 12 [] [є βολ̄ аτω]. аτєӣе ᾱπ̄ш̄нре ш̄нє
 [є]ρонаρ̄ аτ̄ω ач̄сєпс̄ωп̄от̄ е ᾱα
- 13 [тє анон̄ де] ᾱп̄ρ̄ш̄ор̄π̄ е βολ̄ е
 [п̄χοι· апс̄]̄н̄р̄ е ρраї е θ̄αρ̄сос̄⁶
 [] [лє πατ̄λος π̄ᾱατ̄⁷.
 [таї τар̄ тє] θ̄е̄ π̄т̄ ач̄то[ш̄]̄ н̄[ᾱ]
 [ᾱαп̄ єч̄]на̄ м̄оош̄̄⁸ π̄тоӯ π̄
- 14 [рат̄̄· н̄ тє]ρ̄ єч̄т̄ωᾱπ̄т̄ е ρон̄
 [ρ̄π̄ θ̄ас̄о]с̄ анон̄ аη̄τᾱλοӯ ап̄єӣ
- 15 [є м̄ιτ̄δ̄λн̄]н̄н̄. ᾱα пєч̄расте̄ де
 [апс̄̄н̄р̄ е] βολ̄ ρ̄ᾱ п̄[ᾱα є]т̄ ᾱαατ̄

¹ Η εβόλ χιπ.² ἀπὸ τοῦ τριστέγουν.³ For ач̄п̄ωш̄.⁴ 'He took' = γευσάμενος.⁵ 'Until sunrise.' Η 'until it was light', ш̄анте̄ πο̄тоєӣ пє, ἄχρις αὐγῆς.⁶ ἐπὶ τὴν ἡἈσσον, Η εθасос̄.⁷ Η же̄ єпєта̄лє̄ πατ̄λος̄ ᾱαατ̄.⁸ Η єч̄па̄м̄оош̄є̄.

- [н т]ер [εψω ρπ]
 [απ]εψрас[те δε]
 16 [неа п[ατλος]
 [пар крин]ε ε[тā] μο]оне ете [φε]
 [сс]ос [хе каас] пне ψω[сн ρπ]
 тасia · неψεπн пар пе ε[ψω] ·
 пе еψωпе еψнаψσ[σοи]
 ер пероот п тпенг'нко[етн]
 17 ρπ θieroтcaлнe · ε hoл де ρα [αι]
 λнтoс аψxoот ε ефессo[с аψ]
 μοtte ε непресχт'epoс [п тек]
 18 κλнcia · п тер oтeи де ψa poψ²
 пeψaψ нaт хe нтoтп тетп
 coтн неспнт³ хe хпн пψω[рп]⁴
 пpoот пт aitoтeρ paт ρп т[acia]
 пoe пт aip пeтoειψ тнpψ [нe]
 19 мнтп · eio п ραpαλ α пxoει[с]
 ρп н noσ п θhho нeи⁵ aтo ρп
 pεnpαeiootte aтo α пpaceи[oc]
 пт aтψωпе αmoi ρп pεnepи
 20 hтλн⁶ пioтaди · хe [α]пi pε[п] λaαт
 п нет p noψpe нн[т]п e тā [та]
 moтп e poот · aтo ε †cβω⁷ нн
 тп aнmoсia aтo [ρ]п пнeи · [ei]

¹ Η απει απειμοτο εβολ πχιος. απεψραсте δε απμοоне есамос aтo птepeψω ρп тpωтλioc. απεψрасте де απei мiλнтoс.

² Η omits ψa poψ.

³ Η неспнт тетпcoотп.

⁴ Η απψωpп.

⁵ 'In great humility of every kind.' Η ρп θhho, μετὰ πάσης ταπεινοφροσύνης.

⁶ ἐν ταῖς ἐπιβουλαῖς.

⁷ Η ε†cβω.

- 28 те• просе¹х^е е р^ωт^и н^а п[о]
 ге т^ир^ѣ• паї епта пе п^ид² е[т от]
 ааѣ ка т^ит^и н^и непископ[ос]
 е р^аї е ж^ωч е м^оо^ие п^ит^ек
 к^лн^са м^а п^хо^еис• те п^т а^чж^пос]
 на^ч е в^ол р^ит^и п^еч^сно^ч м^ам^и
 29 м^оо^ч• ф^соот^и н^и³ а^иок же [м^и]
 п^са т^ра в^ок с[е]п^ит е р^от^и
 е р^ωт^и п^ис^и р^еп^от^ωн^и [е^тр^о]
 [р]ш^и п^се^фс^о а^и е п^ор^е• [а^тω]
 30 [с^е]п^ат^ωот^и е в^ол н^и р^ит [т^ит]
 т^и п^ис^и р^еп^рω^ие е^тж^ω н^и [н]
 ш^аже е^тс^оо^ие е^тр^е т^ип^ωш^и
 [с] м^ам^ит^ис р^и п^ар^от [м^оо]
 31 от• е т^ре паї с^е р^ое^ис п^ит^ет^и
 [е]ї^ре м^а п[м]е^ете• же е^ис ш^ом^ип^т
 п^ро^ипе п^те^тш^и н^а [п^ер^оот]
 [м^ип ї^ло] еї^фс^ω м^а [п^ота]
 [п^ота м^иω^т]н^и р^еп^ра^и е^ио^о[т^е]
 32 [т^еп^от же] ф^ф м^иω^ти [е^т т^оо]
 [т^ѣ м^а п^хо]е[и]с] н^а п^иш[а]же
 []
 []
 []⁴
 [к^лн^ро^им^иа] н^и н^ет о^тааѣ т^ир^от•
 33 [м^ип] ї^еп^иот^и е л^аа^т н^и р^ат н^и [о^и]
 34 н^от^и н^и р^ое^ите• п^ит^ωт^и т^е
 т^ис^оот^и же а^и н^еї^си^ж ш^им^ие⁵
 35 н^и п^ах^ри^а н^а н^ет н^им^аї• е^и
 т^ам^о м^иω^ти е р^ωѣ н^им^и•

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¹ προσέχετε. ² 'The Holy Spirit', as in the Greek. Н пиотте.³ ἐγὼ οἶδα ὅτι.⁴ Н пшаже птефхарис пететпшом ммоу екωт ммоути
 а^тω е^ф п^ит^и п^ит^ек^лн^ро^им^иа.⁵ 'These hands served for my needs', ὑπηρέτησαν αἱ χεῖρες αὐται.

- же таї те ѿе шше е рѡтї
 е шп̄ ρıce π̄тет̄ıçı ρα πετ
 шѡне · π̄тет̄ı̄ ρ̄ πııεετε ᾱ
 [п]шaxe ᾱ πχοıс ῑс · же π̄тоç
 [п]е нт аçχοос · же οτ̄ı̄π̄τ̄ıα
 36 [κ]αριос¹ пе † εροτε χı² · π̄ тер еç
 π̄ тер еç же н наї де аçκ[ε]λ̄ᾱ πεç
 [п]ат π̄ııατ̄ тıроτ³ · аτ̄ш̄λ̄ηλ̄ ·
 37 [ρ]ıнос де π̄ıııε таде οτοп πıı
 [аτ]партоτ е ρраї еçπ̄ πııακ̄
 38 [ᾱ] πατ̄λοс · аτ̄†πε⁴ е роç · е τ̄ıκ̄
 [αρ] π̄ ρнт⁵ π̄ ρото еçπ̄ пша
 [же] π̄т аçχοот̄⁶ же етет̄ı̄на
 [κε]т т̄ıт̄т̄ı̄ ап е пат е па ρо ·
 [н]ετ̄ο̄πο⁷ де ᾱıııоç е ѡλ е пχοї ·
 Chap. [п тер] есшѡне де е т̄ıре ποτε
 XXI. 1 [ᾱıııо]от̄ π̄т̄ı̄[κω] е ѡλ аηс̄ıηр
 [аηı] е ρраї е κ[ω · ᾱııεç]расте
 [де] е ρροαос · е ѡλ де ᾱ πııа е
 2 [т̄ ᾱıııаτ̄ е па[т]ара · ᾱıı̄π̄с̄ωс⁸
 [е ᾱıı]рра · аτ̄ω π̄ тер нре ет̄χοї
 [εçпа]χıоор е тεφοıпıκıη апта
 3 [ле аη]κω е ѡλ · π̄ тер еп̄п̄ωρ де
 [е κ̄т̄п̄]рос аηкаас ρı ρ̄ѡτ̄р̄ ᾱıııон⁹ ·
 [аηс̄ıηр е т[с̄т̄ıа аηı] е ρраї е т̄
 [т̄р]ос · нере п̄χοї τ̄ар паш̄о[то]
 4 [ρ̄ı̄ п̄ııа ет̄ ᾱıııа[τ̄ ·]
 [ᾱıııᾱ] ᾱııᾱт̄[ηс̄]

¹ Μακάριον.² Η εροτε εχı.³ Η omits тıроτ̄.⁴ Η аτ̄†п̄ı, κατεφίλουν.⁵ Η ετ̄ııок̄ π̄ρнт̄.⁶ Η π̄таçχοоç, ὧ̄ εἰρήκει.⁷ προέπεμπον.⁸ 'Afterwards to Myra.' See Souter's readings to this verse.⁹ καὶ καταλιπόντες αὐτὴν εὐώνυμον.

[The page contains faint, illegible traces of Greek text from the reverse side.]

[ca]wq̃ nrooθ [πα]λoс п[ε] ¹

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[oe]

- 5 [an]eĩ e boλ [α]μoн e boλ tнp[oθ] nαē nετo
[io]μe nαē nετwнp[ε] [n т]πολic aтw n т[ep] eнкωλж
[n]eнпaт oιxñ п[ε]κpo [an]wλnλ.
6 [a]тw anacпaзe² nнeн[ep]нт.
anελε³ e пxoεг⁴ nтooт aε aт
7 нoтoт e nεтннeг⁵. anoн aε
anp̄pwt e boλ oñ тopoc an
нaтaнтa⁶ e opaĩ e птoлeμaεic
aтw n тep nacпaзe⁷ n nεcннт
anσw oαт'нт⁸ нoтooт. α nεч
8 paстe aε n тep eпeг e boλ aneг
e кecapia⁹ aтw anβωк e oтн
e пнι α φιλιппoc пpεчтa
woeиш¹⁰ e oтa oα ncaшч пe.
9 anσw oαтнч¹¹. пaĩ aε nεтннтq̃
чтo nшeepε α пapθeнoc
10 eшaтпpoфнтeтe. aтw n тe[p]

¹ Н 4 aтw nтepaнгe eμμaθнтic anσw oαтнт ncaшч
nrooт. пaг aε nεтxw αμooт α пaтoс пe eboλ oιтα
пeппā eтмтpeчβωк eopaг eωλнн. 5 nтepεcшoпe aε
eтpeпxωк eboλ nпeгooт aneг eboλ anμoшe eтoпo αμoн
eboλ тнpoт μñ nεтpoμe μñ nεтwнpe шa пboλ nтпoлic.

² ἀπoσπaσάμεθα.

³ Н anale.

⁴ For e пxoĩ.

⁵ For e пeтн.

⁶ κατηντήσαμεν.

⁷ ἀσπaσάμενοι.

⁸ For oαтнч.

⁹ ἐξελθόντες ἤλθομεν εἰς Καισάρειαν, Н eboλ anμoшe anβωк
eтkaicapia.

¹⁰ For пeчтaшeoeиш.

¹¹ For oαтнч.

- 16 е граї е ѿгеротсалнѣи· ꙗꙑ¹
 маѡнтис ет рѣ ꙗꙑ кесарѣа
 аѡхитѣ ꙗꙑ ѡтмаѡнтис ꙗꙑ
 пархаѣос ꙗꙑ кѡпрѣос ꙗꙑа
 17 сѡп е тре ꙗꙑѡегле е роу ꙗꙑ т[е]
 р енпѡр де е граї е ѿгерот
 салнѣи а неспит ꙗꙑ ꙗꙑ е ро
 18 ѡт рѣ ѡтраше· ꙗꙑ пѣчрасте
 де патлос аѡге ꙗꙑаан е рѡт[н]
 ꙗꙑ ꙗꙑаѡѡс²· пѣтсѡѡт де [е]
 роу пе ꙗꙑ не нпресѣѡте
 19 рѡс³· ꙗꙑ ꙗꙑ тер еѡспаѡе ꙗꙑ
 моѡт аѡгеѡос· аѡтаѡ е пот[а]
 пота ꙗꙑ пѣрѣнтѣ ента пѡт
 те аѡ ꙗꙑ нѣѡѡс е ѡѡл р[ꙗ]
 20 тѣѡѡаѡѡа· ꙗꙑѡѡ де ꙗꙑ [те]
 р ѡтсѡтꙗ де аѡѡ ѡѡ ꙗꙑ п[ѡ]
 еѡс· аѡ ꙗꙑаѡ ꙗꙑ ꙗꙑ ꙗꙑа[ѡ]
 [п]сѡп [ѡе] ѡт ꙗꙑ ꙗꙑ ꙗꙑа[ѡ]
 ѡп [н не] ꙗꙑ аѡпѣтеѡе [рѣ т]
 ѡѡаѡа· аѡ ꙗꙑѡѡ т'нѡ[ѡ]
 21 сѡ ꙗꙑ рѣѡѡ е пѡѡѡс· а[ѡ]
 сѡтꙗ де ѡп е тѣнтѣ ꙗꙑ [ѡѡ]
 сѡ ꙗꙑ ꙗꙑа[ѡ] ꙗꙑ тѡѡ е[т рѣ]



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[ꙗꙑ]

¹ 'The disciples who were in Caesarea took us to an old disciple, a Cyprian, Nemasôn, that we might sojourn with him.' συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

² Н ѡаѡѡс.

³ Н ꙗꙑ рѣнпресѣѡтерѡс.

⁴ Н етꙗ ꙗꙑѡѡс етрѣѡѡѡѡ еѡѡ ꙗꙑѡѡснѣ. екѡ ꙗꙑѡс ꙗꙑ етꙗѡѡснѣ пѣѡнѣ. аѡ етꙗѡѡѡѡ рѣ ꙗꙑ ꙗꙑсѡпѣ. 22 ѡт ѡе пѣтꙗѡѡе пꙗпѡс сѣпꙗсѡтꙗ.

- [ετα] c[β]ε[]
 μοοше ρ[π] неτσω[пт· от се не]
 22 т пащопе пант[ωс сена]
 23 с[ωт]α̅ же акег· арг [παῖ σε ет π]
 ж[ω] α̅μοу пак· отн чтоот π р[ω]
 ме шроп пак не отнтаα̅ α̅α̅т
 24 потернт ρα роот маααα̅т· паї ж
 тот н̅ т̅б̅ок н̅α̅α̅т· аω н̅ хо
 е бол енеш е тре тρεκε¹ жωот·
 аω сенаεεε т̅н̅рот же рен
 сол не не нт атсот'моот е т̅н̅
 нт̅н̅· аλλα же π̅тон ρωон он
 каде е π̅ноμ̅ос· еврареε е роу
 25 е т̅βε̅ π̅ ρεθ̅нос же нт ат̅п̅с
 тете εμ̅π̅то̅т лаат π̅ψα̅ε е жω
 пак²· аном тар анкр̅п̅ε аω ан
 сраї³ нат е тре т̅ρ̅ареε е п̅ψωω̅т
 π̅αω̅лон⁴ н̅α̅ песноу π̅ неτ
 26 моотт· аω т̅п̅ор̅на⁵ то̅те
 пат̅λ̅ос аψ̅ж̅и π̅ π̅ρω̅ε α̅ п̅εψ̅
 расте аψ̅т̅б̅оу н̅α̅α̅α̅т аψ̅β̅он
 е ρот̅н̅ е пер̅п̅ε е та̅то π̅ не̅ρο̅
 от α̅ п̅ж̅он е бол α̅ π̅т̅б̅о̅ ψан
 т от̅та̅λε̅ θ̅т̅с̅ι̅α̅ е ρ̅ρα̅ї̅ ρα π̅[ο̅τα̅]
 27 πο̅τα̅ α̅μοот· π̅ т̅ε̅ρε̅ п̅са̅ψ̅ї̅ же
 π̅ ρоот жон е бол π̅ ι̅ο̅та̅α̅ї̅
 н̅ е бол ρ̅π̅ та̅с̅ι̅α̅ π̅ т̅ε̅ρ̅ от̅на̅т
 е роу ρ̅α̅ пер̅п̅ε а̅т̅с̅ε̅τα̅ρ̅⁶ [п]ен

¹ Н етретреке.

² εμ̅π̅то̅т лаат π̅ψα̅ε е жω пак = οὐδὲν ἔχουσιν λέγειν πρὸς σε.

³ Gr. ἡμεῖς ἐπεστείλαμεν, κρίναντες, and omits γὰρ.

⁴ Н π̅π̅ε̅ι̅α̅ω̅лон.

⁵ καὶ πνικτὸν καὶ πορνείαν.

⁶ Н а̅т̅с̅ε̅т̅ρ̅.

нише тнрѣ • атеине и неѡсгх
 28 е граї е жωч • аташкак е ѡл ет
 жω αειος же прωме пте пис
 ранл бонти¹ паї пе прωме е †²
 οτђе плаос н̄е̄ πνομος м̄ӣ
 [топо]с³ εϋ†сβω π отоп н̄е̄⁴ атω
 [он] аϥπ̄ ρенотеї[ен]п̄⁵ е ρотп е
 ██⁶
 ██
 29 ██
 ██ е ██████████пта патлос
 30 ██ е перпе • а тполіс
 [тн]р̄с̄ [но]еп̄⁷ • атω а плаос [атсωотρ]
 атамазте ᾱε патлос атс[ωн] ᾱε
 моч пбол ᾱε перпе⁸ • атω атшине⁹
 31 пса ρот'беϥ • а потω¹⁰ ѡκн е граї
 ᾱε пχιλιарχος¹¹ • пте спирн¹² же
 а өеротсалнеи т'нр̄с̄ штор
 32 тр̄ • атω птетност аϥχι π ρен
 матої н̄е̄ ρенρенатоптар
 χос¹³ аϥπωт е граї е жωот • п те

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[πβ]

¹ βοηθεῖτε.

² For ετ †.

⁴ H adds 'in every place', 𐭪𐭣 𐭮𐭠 𐭮𐭠𐭮𐭠.

⁵ Ἑλληνας, Ἡ ρεποστεειεπι.

⁶ И еписерпе. αἰσχροῦ ἡμῶν πνεῦμα ἐτοσαῦτ. 29 περὶ πα-
 τερ πε ἐτροφίμος πρῶτεςος ὅτι πολλοὶ ἡμῶν. εἰμеете
 же ꙗта патлос хитѣ е зоти еперпе.

⁷ ἐκινήθη τε ἡ πόλις ὅλη.

⁸ A line of text, the equivalent of καὶ εὐθὺς ἐκλείσθησαν αἱ θύραι, has been omitted by the scribe. Η has αρω πτεροον αρωπταμ ππρο.

⁹ И ещѣмѣ.

¹⁰ Read α ποτα.

¹¹ The scribe first wrote α , and then altered it to \propto .

¹² τῆς σπείρης.

¹³ The order is as in the Greek στρατιώτας καὶ ἑκατοντάρχους;

И прѣпекатоπαρχος мѣ ренматоι.

- 22 **Θ**ΝΟΣ ΕΤΟΤΗΟΤ: ΑΤΕΩΤΑΕ
 23 [е]ΤΑΨΗΑΒ⁶ Ε ΒΟΛ ΕΤΨΙ Ε ΖΡΑΪ
 24 [Π Π]ΕΤΡΟΪΤΕ⁷· Α[ΤΩ ΑΤ]ΠΕΨ ΨΟ
 25 [Π]ΤΕΡ ΟΤΣΟΜΠΤ⁸ ΔΕ ΠΑΕ
 26 ΚΟΒΕ Ε ΡΟΥ¹⁰· Π ΤΕΡ ΕΨΕΩΤΑΕ

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[Πς]

¹ Η ΠΑΝΝΗΣΕ.

² A blunder of the scribe; strike out Ε ΠΕΨΑΤ. There is no Greek for ΠΑΝΝΗΣΕ, though it is probably implied in Ἰκονον.

³ Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον. Unless ΠΑΙ = ΨΑΙ there is no equivalent in the Coptic for Αἶρε.

⁴ Η omits Π.

⁵ Η ΕΟΠΞ.

⁶ There seems to be room for three letters. Η ΕΤΩΨ ΔΕ.

⁷ For Π ΠΕΤΡΟΕΙΤΕ.

⁸ Η ΑΤΩ ΕΤΠΕΨ ΨΟΕΙΨ ΕΠΑΝΡ. 24 Α ΠΕΧΙΛΙΑΡΧΟΣ ΟΤΕΡ-
 ΣΑΡΠΕ ΕΧΙΤΪ ΕΡΟΤΙ ΕΤΠΑΡΕΜΒΟΛΗ. ΕΑΥΧΟΣ ΕΡΙΟΤΕ ΕΡΟΥ
 ΠΡΕΠΑΣΤΙΤΞ. ΞΕΚΑΣ ΕΓΕΕΙΜΕ ΞΕ ΕΤΒΕ ΑΨ ΠΛΟΕΙΣΕ ΕΠΕΤΩΨ
 ΕΒΟΛ ΕΡΟΥ ΠΤΕΙΡΕ. 25 ΠΤΕΡΟΤΣΟΜΤΪ ΔΕ ΠΑΜΟΤΣ ΠΕΨΑΨ.

⁹ μαστίζειν.

¹⁰ 'A man, a Roman, in whom there is no sin'; Gr. ἄνθρωπον
 Ῥωμαῖον καὶ ἀκατάκριτον.

- 26 **δε ἄσι**¹ **πρεκατοπταρχος**
αυτ **πεγοθοει** **ε** **πχιλιαρχος**
αυταμοу **εψω** **ἄμος** **χε** **α**
νατ **χε** **οτ** **πετ** **ἥνααυ**² **πει** **ρω**
 27 **με** **ταρ** **οθρωμαιος** [**πε**]. **αυτ** **πεγ**
οθοει **δε** **ἥσι** **πχιλιαρχος** **αυ**
χποу **εψω** **ἄμος** **χε** **επετ**
ητη **οθρωμαιος** **ἥτον**³.
 28 **ἥτοу** **δε** **πεααυ** **χε** **ερε**. **α** **πχι**
λιαρχος **δε** **οτωψ**⁴ **χε** **ανοκ**⁴
αἶτ **ἥ** **οτποσ** **ἥ** **χρημα** **ρα** **τεῖ**
πολιτ'ια⁵. **πεχε** **πατλος** **χε**
ανοκ **δε** **ητατχοи** **ἥρηт**.
 29 **ἥτεпποт** **δε** **ατсаρωот** **ε** **βολ**
ἄμοу **ἥσι** **пет** **набасаиize**⁶
ἄμοу. **ατω** **πχιλιαρχος** **αυρ**
ροτε **ἥ** **τερ** **εφειμε** **χε** **οθρω**
μαιος **πε**. **ε** **βολ** **χε** **αψμοу**⁷ **πε**⁷.
 30 [**α**]τω [**ἥτε**]пποт **αυβολ**⁸ **ε** **βολ**⁸. **ἄ**
πεφραστε **δε** **αφотωψ** **ε** **ειμε**
ε **ппωрх** **χε** **ε** **т'бе** **οτ** **сена**
τηри⁹ **ἄμοу** **ἥσι** **ἥιοτзаῖ**. [**αψ**]т

¹ For ἥσι.

² 'Consider what thou wilt do'; Gr. τί μέλλεις ποιεῖν.

³ σὺ Ῥωμαῖος εἶ, Ἡ ἥτον ἥτῃ οθρωμαιος.

⁴ H omits ανοκ.

⁵ 'I gave very much money for this citizenship', Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην.

⁶ Ἡ ἥσιμεпφραста **ἄμοу**, which agrees with the received Greek text οἱ μέλλοντες αὐτὸν ἀντάζειν.

⁷ Ἡ ατω **χε** **πεαψμοу**.

⁸ 'And straightway he released him' = καὶ παραχρῆμα ἔλυσεν αὐτόν. See Prof. Souter's note to the verse.

⁹ A blunder for σεκατηγορει, as in H; Gr. τὸ τί κατηγορεῖται ὑπὸ τῶν Ἰουδαίων. According to the Greek Paul was released

- еси ешопе отпнѧ н отаѧте
 лос пе нт аѧшаѧе нѧѧаѧ¹ ѧ
 10 пр̄ †² отѧе пиотте • н тере от
 ност ѧе н етасис шопе а пхѧ
 лиархос р̄ роте ѧнпѡс нсе
 ѧототт ѧѧ патлос • аѧотег
 сарне ѧѧ пестратетѧѧа е ѡн
 е песнт е тор̄ѧ³ е ѡл³ р̄н тет
 ѧнте аѡ е жит̄ѧ е тпареѧ
 11 ѡлн • р̄н тетшн ѧе ет ннт
 а пхоеис аге рат̄ѧ еѡѡ • пѧѧѧ
 ѧе тѡн н рнт нѧе нтаѧ р̄ ѧн
 тре е т'ѡнт' р̄н ѡгеротса
 лнѧ рат̄с он е т'ре нр̄ ѧнтр̄е
 12 н теї р̄е р̄н тне рѡѡн • н те
 ре ртоот ѧе шопе атегре пот
 соотр̄с нѡѡ^(sic)⁴ роѧне н нѡтѧѧѧ
 аѡѡр̄н епетернт еѡѡ ѧѡс
 ѧе нне потѡѡ отѧе нне н
 сѡ шан тн рѡтѧ ѧѧ патлос •
 13 пе нтаѡѡне ѧе ѧѧ пеї анаѡ
 петнар рото е рме н рѡѡе пе •
 14 паї ѡе аѡ† петотет е неп'рес
 [ѡтерос] нѧѧ пархьеретс⁵ еѡ
 ѡѡ ѧѡс ѧе р̄н отанаѡ аѡ
 р̄н н пепернт е тѧѧ теп лаѡт
 шантнѡѡтѧ ѧѧ патлос :
 15 **С**тепос ѡе • [т]нѡпс ѧѡѡ[тн]
 [е] т'ре т'нр̄ [паї] нан • сѡ[отр̄]

¹ εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ὁ ἄγγελος.

² Н ѧнтр̄ен†.

³ Н omits εὗολ and has р̄н тетѡнте.

⁴ For нѡѡ.

⁵ Inverted order: τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις.

Fol. 102 a

[пѠ]

- 1
 [а] пехи[л]ар[х]ос
 [е] те[т]и[и]нт
 [у] р[и] отворѣ
 [а]нон де тисѣт[ω]т
 [у]р[ω]н е ротн е рωт[и] а[и]иоу
 16 а[у]с[ω]т[и]а де п[и]си пшнре п[и] те[ω]
 н[е] а[и] пат[л]ос е петкροу • а[у]б[ω]к
 е ротн е т[п]аремболн а[у]т[а]
 17 а[и] пат[л]ос • пат[л]ос де а[и]иотте
 е о[та] п[и] п[р]екатон[т]архос пе
 хас[у] же² п[е]и шнре шн[и]и ш[а]³ п[х]и
 лиархос отит[ѣ] отш[а]же тар е
 18 жоо[у] е ро[у] • а[и]ама[р]те де а[и] пшн
 ре шн[и]и • а[и]хит[ѣ] е ротн а[и] п[х]и[л]и
 архос е[у]ш[ω] а[и]иос • же пат[л]ос
 пет мнр пе нт а[и]иотте е ро[и]
 а[и]сепсωп[т] е е[и]не нан е ротн
 а[и] п[е]и р[и]шнре • е[и]нт[ѣ] отш[а]же
 19 е жоо[у] нан⁴ • а п[х]и[л]иархос де а
 а[и]ама[р]те⁵ п[т]е[у]с[и]х • а[и]с[е]р[т]ѣ
 п[са] т[са]⁶ а[и]хнот[ѣ] же от пете
 20 отит[ѣ]^к е жоо[у] еро[и] • п[е]хас[у]
 же п[и]от[а]д[и] не нт а[и]тассе
 есепсωп[к]⁷ же нас е[и]не[н] а[и] пат[л]
 лос п[и] р[а]сте е т[и]нте а[и] п[е]тн
 р[е]х[и]он⁸ • р[ω]с е[и]тнашнре р[и] от
 21 ωрѣ е т[и]ннт[ѣ] • п[и]ток се а[и]п[р]

¹ И с[ω]от[р] а[и]п[е]тн[р]ех[и]он п[т]ет[и]а[и]ос а[и]п[е]х[и]лиархос. же нас е[и]ейт[ѣ] е[и]тет[и]м[и]нте. р[ω]с е[и]ет[и]нашнот[ѣ] р[и] отворѣ е[и]ет[ѣ]п[и]нтот. а[и]нон де т[и]сѣт[ω]т. а[и]пат[ѣ]р[ω]н е[и]ротн.

² Some word like х[и], 'take', has dropped out here.

³ И е[и]ротн ш[а].

⁴ И е[и]рок.

⁵ И а[и]ама[р]те.

⁶ И е[и]т[са].

⁷ συνέθεντο τοῦ ἐρωτῆσαι σε.

⁸ τὸ συνέδριον.

- 35 ε βολ πε ρη̄ τσιλιστα · πεχαϋ же
 еей есѡтѡ̄ е ρон ρотан ет
 щаней¹ η̄σι неккати[το]ρος² · аϥот
 ерса̄не де е т̄ре т̄рареϥ е ρоϥ
 ρ̄η̄ пепраитωριον³ η̄ ρηρω
 Char. анс · еη̄нса †от де η̄ ρоот аϥей
 XXIV. 1 е ρра̄ι η̄σι аηанас пархιε
 ретс еη̄ ρη̄ пресѣтерос
 аѡω от̄ρη̄т̄ωρ же терт̄аллос⁴
 аτс̄η̄е е пат̄лос η̄ пр̄н̄те
 2 еηон · η̄ тер от̄еот̄те де е
 ρоϥ аϥархи⁵ η̄ пат̄н̄тор̄и⁶ η̄си тер
 т̄аллос еϥ̄ж̄ω η̄еос же ет̄η̄
 от̄нос η̄ ειρ̄нин̄ ш̄ооп̄ нан̄
 е βολ ρ̄ι тоот̄η̄ · аѡω ρен̄ пе
 т̄ нан̄от̄ϥ η̄ пе̄ї ρе̄θ̄нос е βολ
 3 ρ̄ιτ̄η̄ тек̄проно̄но̄ια (sic)⁷ · φ̄η
 λῑз̄ нек̄рат̄ист̄ос⁸ · сета̄е̄ιο (sic)⁹
 η̄еон̄ η̄ от̄о̄е̄ї̄ш̄ η̄ӣе ρ̄η̄ е̄а
 4 η̄ӣе ρ̄η̄¹⁰ η̄ от̄нос η̄ ρ̄е̄от̄ · же
 кас̄ де · еη̄нен̄ † ρ̄ис̄е нан̄ е̄пе
 ρот̄о †с̄оп̄с̄ η̄еон̄ е̄ т̄ре̄ κ̄ѡ
 т̄η̄ е ρон̄ ρ̄η̄ от̄щ̄ω[ωт] е βολ ρ̄η̄
 5 тек̄η̄п̄т̄ран̄ · а̄η̄ре̄ [παρ̄ е̄ пе̄ї]
 ρ̄ω̄е̄ η̄ λο̄ӣе̄ос̄ е̄ аϥ̄т̄от̄нес̄¹¹
 от̄ста̄с̄ис̄¹² η̄ ῑот̄ᾱῑ т̄η̄рот̄ ет̄ ρ̄η̄

¹ Η етщаней ρѡот̄.

² οἱ κατηγοροὶ σου.

⁴ καὶ ῥήτορος Τερτύλλον.

⁶ κατηγορεῖν, Η η̄κатӣтор̄ей.

⁷ διὰ τῆς σῆς προνοίας.

⁸ κράτιστε Φήλιξ.

¹⁰ The scribe has run a line through η̄ ; read therefore ρ̄η̄.

¹¹ Η еϥ̄т̄от̄нес̄ ста̄с̄ис̄.

³ ἐν τῷ πραιτωρίῳ.

⁵ Η аϥарх̄ей.

⁹ Η сета̄ӣо̄.

¹² κινούντα στάσεις.

Fol. 103 b

[ϣḅ]

- τ[οι]κοῦ¹ μεν ε παρ¹ πε η
 6 [ραρ]εσις [ἡ] ἡπα[ζωραι]ος· ε αϣ
 [πειραζε] [REDACTED]²
 8 [REDACTED] ἡταπαε[αρτε] [ἄμοϣ]³ οτιϣ
 [σοε δε οη ἄ]μοκ ε απ[ακρινε]
 ἄμοϣ ε εμε ε the η[αῖ]τη
 [ροϣ ε]τ ἡ κατηγορ⁴ ἄ[ε]μοϣ
 9 [ἡ ρητοϣ]· ατοτωϣḅ δε ρω[οτ ἡσι]
 [ἡιοτταῖ] ετωω ἄμοος χ[ενα]ῖ
 10 ε[ε]οητ ἡ τεῖ ρε· α προεμεων
 δε χωρεε ε πατλος ε ψαχε⁵ αϣοτ
 ωϣḅ εϣχω ἄμοος χε εἰσοοτη⁶
 ἄμοος· χε εἰσοοτη ἄμοον⁷ εἰς
 ραρ προεπε⁸ εκο ἡ ρεϣ†ραπ
 ε πεῖ ρεθνος ρἡ οἴεπον *(sic)*⁹
 11 ἡ ρητ' †ηαψαχε ραροει¹⁰· ετη
 [σο]ε ἄμοκ ε εμε χε ἄπι
 ρροτο¹¹ ε μεπτοοτε¹² ἡροοτ χηη

¹ πρωτοστάτην τε τῆς τῶν Ναζωραίων αἰρέσεως.

² Η ἡπαζωραιος. 6 εαρηπειραζε εχωρεῖ μεπερπε· παῖ ἡταπααρτε ἄμοϣ. οτιϣσοε δε οη ἄμοκ εαπακρινε ἄμοϣ. εεμε εthe παῖ τηροτ ετῆκατηγορεῖ ἄμοϣ ἡρητοτ. 9 ατοτωϣḅ δε ρωοτ ἡσιἡιοτταῖ ετωω ἄμοος. χε παῖ εμοητ ἡπειρε.

³ The Coptic text has no equivalent for καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν. παρελθὼν δὲ Λυσίας ὁ χιλίαρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ, i.e. it omits verse 7 and a part of verse 8.

⁴ ἡμεῖς κατηγοροῦμεν.

⁵ 'The governor having made a sign to Paul to speak, he answered saying.'

⁶ Η εἰσοοτῆ.

⁷ The scribe corrects his mistake by rewriting these words.

⁸ Like the Gr. ἐκ πολλῶν ἑτῶν, Η ἡροοτ, 'days'.

⁹ Read οημεπτο.¹⁰ For ραροῖ.¹¹ Η μεπειρ ρροτο.¹² Read μεπτοοτε.

[illegible]

- τ αἰῶν ε τριετοςαλνι¹
 12 εοτωψ²· ατω απ οτρε е
 рої ейшахе нп ота рп перпе
 н еіесоотр п отменише от
 де рп ппестснпсн отде
 13 рп тполс· отде апбом ап
 мот е таро е ратот е не
 т откатиотр³ мотот тенот н
 14 рнто· фромол(от) ап паї нан хе⁴
 ката терин ет ере [п]аїмоте
 е рос хе раірес[с]· пейпмше
 п теї р е ап ппотте п на еіоте⁵·
 апистете⁶ е нет снр тнрот
 рп ппomos нп непрофн
 15 тнс· етптаї ммап п отрел
 пс [е рот]п е ппотте⁷ тет е
 ре п[аї]ωψт рнтс танаста
 сс⁸ ет пашопе п панаіос
 16 нп панаіос· едіаск⁹ рω рп
 паї [е т]ра н[ω] п[аї] нотс[пана]н
 сс¹⁰ ахп х[роп] п отоесу [пм]

[Four leaves wanting]

Chap.

XXVI. 32

[паї]рωм е н []

Fol. 104 a

[рп]

[пса]внл хе асепн[али] калса

Chap.

XXVII. 1

рс· [п]тер открне де [е тре] псн

р [е] ргталіа· асф павлос [пм]

¹ For е рраї е тριετοςαλνι.

² Η εοτωψт.

³ κατηγοροῦσί μου; therefore for ммот read мμοι.

⁴ Η де нан аппал.

⁵ τῷ πατρί Θεῷ.

⁶ πιστεύων.

⁷ ἐλπίδα ἔχων εἰς τὸν Θεόν.

⁸ Η птанастасіс.

⁹ ασκῶ.

¹⁰ συνειδήσιν.

- ρε[и] κο[ο]τε ε[ε]ν[и]р и от[о]гена
 τ[ο]ν[и] тар[х]ος· е п[е]ρ[и]ан п[е] ι[ο]υ[δ]α
 [ι]ος· е βο[λ] ρ[η] тес[и]р[и]н п[е]
 2 βασ[ι]ν· ανα[λ]ε δε ε[σ]χο[ι] π[η]τε
 [α]τ[ρ]ε[ι]ν[и]те¹· ε[с]η[ρ]α[ρ]ω[т] е[е]
 ма π[η] тас[и]а· αν[и]ω δε βο[λ] α[τ]ω
 [α]ρι[с]тар[х]ος а[с]е[ι] π[η]ε[и]ан· п[е]
 [βο]λ ρ[η] θ[е]сса[λ]λον[и]κ[η]ν² п[η]те
 3 [т]ε[и]ακε[δ]ον[и]а· π[η]п[е]ρ[и]асте
 [α]ε αν[и]ο[ο]ше е с[и]α[ω]ν· ι[ο]υ[δ]α
 [ο]с δε а[с]е[и]ре π[η] ο[т]α[и]π[η]α[ι]ρω[и]е[ι]
 [π[η]ε] πα[τ]λος а[с]η[α]α[с] е βο[κ] е ρ[ο]т[и]
 [и]α п[е]ρ[и]ш[в]е[р] ε[с]η[и]ш[и]т[и]·
 4 [αν]κ[ω] е βο[λ] ρ[η] п[η]а е[т] α[и]α[с]т
 [ан]с[и]р е то[т] π[η] к[ο]п[р]ос е т[η]е
 [π]т[и]т[и] π[ω]α[и]о[и] е
 5 [т] α[с]ω[и] π[η] тер е[и]р ρω[т] ρ[η]
 [α]λλ[α]с π[η] τ[ο]ι[с]ι[с]иα π[η]
 [т]п[α]и[с]т[и]α αν[и] е α[и]ρ[р]а π[η]
 6 [т]λ[ο]с[и]а· α[τ]ω α[и] π[ρ]ε[и]α[т]ο[и]тар[х]
 ос ρ[е] ε[с]χο[и] π[η]те ρ[α]к[ο]те
 [ρ[η]] п[η]а е[т] α[и]α[с]т ε[с]η[ρ] ρω[т]
 е βο[λ] е τ[ο]ι[с]α[и]а а[с]т[α]л[е]
 7 [и] α[τ]ω π[η] тер е[и]ω[с]к[и] η[ρ]η(?)
 [ε]ρ[ο]ο[с]т[и] е[с]с[и]р
 [и] тер е[и]п[ω]ρ
 [и]т[и]т[и] κ[ω] α[и]ο[и]н π[η]
 [т] то[т] π[η] κ[р]и[т]и
 8 [с]α[λ]ε[и]ω[и]н α[и]ο[с]ис δε π[η]
 [и]ε[и] ε[т] α[и]а[и] ε[т]
 [и] ο[с]и же π[η] π[η]

¹ Н е[с]χο[и] ο[т]ε βο[λ] ρ[η] α[α]ραμ[и]т[и]т[и].

² Н θ[е]сса[λ]λον[и]κ[η]н.

- 9 [] ѿ ере отп []
 []
 [] не []
 [] е тѣе не нтѣ []
 [] не а(?) патлос []
 [] хн [] аѿ еѿѿω []
 10 [хѣ] прѡме ф'натъ хѣ ер[е паї]
 сѣнр нащѡне рп̄ отѡ []
 нѣ отпос̄ п̄ носе нѣ о [] о(?)
 пхої нѣ патєн аλλα пен не
 11 ψтхн̄ · прєкатортархос̄ де
 неѿѿωтѣ нса пет р̄ р̄ме
 нѣ пнаткλнрос̄ е рот̄ е нет̄ е
 12 ре патлос̄ ѿω [] оот̄ · еѣ пλι
 нн де мот̄ ан̄ е мѡне е
 роѿ а не рѡто х̄и шѡне е [κω]
 е ѡλ р̄ пѣа ет̄ [] аѿ · епат̄
 хѣ сєнащт'агє¹ отλινн []
 фѡннз² п̄те текрнтн̄ · п̄с[е]
 мѡне е роѿ еѿѿωшт̄ е []
 м̄т̄ аѿω е тєχѡра · п̄ тє[ре]
 13 пѡт̄ рнє де ег̄ е ѡλ отѡ [] [εѿε]
 хѣ апєтѿωшт̄ шѡп[ε] · аѿт̄ []
 отпос̄ е ѡλ р̄ п̄ ал[α]сѡс̄ [аѿ]
 14 ка крнтн̄ п̄ѿѡт̄ · м̄п̄нса
 отпос̄ де аѿт'нѡ п̄арѡме [р̄юте]
 е рѡтн̄ е р̄ан̄ · ещат̄мѡт̄те е р̄
 15 ѡѿ хѣ отракτλѡн³ · п̄ тер еѿ[р]
 рѡрп̄ хѣ [] пхоєг̄ еѣп̄ѿѡм̄
 [] ѡѿ е † отѣе птнѡ ан̄[р] []

Fol. 104^b

[p̄b]

¹ Balestri сєнащѿѿѡм̄ етагє отλινн.² В финнз.³ В єтраκнλѡн, Gr. εὐρακύλων.

- 16 [] аи̅ρ̅ωτ • аи̅τ̅ωи̅и̅[т] . . .
 [де е] ροτ̅и ет̅и̅н̅с̅ос е[ш̅а̅τ̅]и̅ο[τ̅т̅е]
 [е ρ]οс же κ̅λ̅α̅τ̅α̅ • и̅ο[τ̅и̅с̅ аи̅]
 [σ̅и̅σ̅οи̅ е а̅и̅α̅ρ̅т̅е [и̅ т̅ес̅κ]
 17 [аф]и̅ • [ε̅τ̅α]λ̅е е ροс []
 [] е̅т̅и̅ο̅τ̅[ρ []
 [ε̅τ̅ρ̅ο̅т̅е] же и̅и̅π̅ω[с []
 []¹

Fol. 105^a

[About ten lines wanting]

[ρ̅τ̅]

- 21 [и̅т̅ер] ο̅τ̅[ωс̅и̅ []
 [] πα̅τ̅λ̅οс []
 [ε̅ϕ̅χ̅]ω и̅и̅οс же []
 [] и̅ен е ρ̅ω̅т̅и̅ π̅[ε̅ []
 [] е т̅а̅и̅ σ̅ω̅ο̅τ̅ е []
 [] а̅τ̅ω е † ρ̅η̅τ̅ и̅ []
 22 [] πε̅и̅ и̅ε̅κ̅α̅ρ̅ • т̅ε̅п̅ο̅τ̅ ο̅и̅ [†χ̅ω]
 и̅и̅οс и̅η̅т̅и̅ • же т̅ω̅κ̅ и̅ [ρ̅η̅τ̅]
 и̅и̅ ο̅τ̅ψ̅τ̅χ̅η̅ τ̅α̅ρ̅ и̅ο̅τ̅ω̅τ̅' η̅α̅
 ρ̅е е β̅ο̅λ̅ и̅ ρ̅η̅τ̅' т̅η̅τ̅и̅ е̅и̅и̅
 23 т̅и̅ π̅χ̅ο̅и̅ и̅α̅τ̅α̅α̅ϕ̅ • α̅ϕ̅ο̅τ̅ω̅η̅
 τ̅α̅ρ̅ η̅α̅и̅ е β̅ο̅λ̅ и̅ т̅ε̅и̅ ο̅τ̅ψ̅η̅ и̅

¹ Н 16 аи̅τ̅ωи̅и̅т̅ де е̅ρ̅ο̅τ̅и̅ е̅т̅и̅н̅с̅ο̅с̅ е̅ш̅а̅τ̅и̅ο̅τ̅е̅ е̅ρ̅ο̅с̅ же κ̅λ̅α̅τ̅α̅. и̅ο̅τ̅и̅с̅ а̅и̅σ̅и̅σ̅οи̅ е̅а̅и̅α̅ρ̅т̅е̅ и̅т̅ес̅κ̅α̅φ̅и̅. 17 ε̅τ̅α̅λ̅е̅ е̅ρ̅ο̅с̅ е̅т̅ε̅и̅ρ̅ε̅ и̅ρ̅ε̅π̅β̅η̅ο̅η̅ε̅и̅α̅ е̅т̅и̅ο̅τ̅ и̅и̅π̅χ̅ο̅и̅, ε̅τ̅ρ̅ο̅τ̅е̅ и̅и̅π̅ω̅с̅ и̅с̅ε̅ρ̅ε̅ е̅ρ̅α̅и̅ е̅т̅и̅α̅ е̅ϕ̅ο̅ и̅ρ̅ω̅и̅. а̅τ̅η̅ε̅ρ̅ π̅с̅ο̅β̅η̅т̅е̅, а̅τ̅κ̅α̅α̅τ̅ ε̅β̅ο̅λ̅. 18 е̅ρ̅ε̅ и̅χ̅и̅и̅ω̅и̅ де ш̅ο̅ο̅п̅ е̅ρ̅α̅и̅ ε̅χ̅ω̅и̅ е̅п̅ε̅ρ̅ο̅τ̅ο̅ и̅и̅ε̅ρ̅α̅с̅т̅е̅ а̅т̅п̅ο̅τ̅х̅ε̅ ε̅β̅ο̅λ̅ и̅и̅ε̅τ̅ρ̅α̅α̅τ̅. 19 а̅τ̅ω̅ и̅и̅π̅с̅α̅ п̅ε̅ρ̅α̅с̅т̅е̅ а̅т̅η̅ε̅ρ̅ π̅с̅ο̅β̅η̅т̅е̅ и̅и̅π̅χ̅ο̅и̅ и̅и̅ε̅τ̅σ̅и̅χ̅. 20 е̅и̅и̅и̅ ο̅τ̅ρ̅и̅ де и̅[ε̅и̅] ο̅τ̅т̅е̅ и̅и̅и̅ с̅и̅ο̅τ̅ [] и̅ρ̅ο̅ο̅τ̅, а̅τ̅ω̅ е̅ρ̅ε̅ ο̅τ̅п̅ο̅σ̅ и̅χ̅и̅и̅ω̅и̅ ρ̅и̅χ̅ω̅и̅, е̅и̅и̅и̅ λ̅α̅α̅τ̅ де и̅ρ̅ε̅λ̅π̅и̅с̅ ш̅ο̅ο̅п̅ η̅α̅п̅ ε̅т̅ρ̅ε̅п̅ο̅τ̅х̅α̅и̅. 21 и̅т̅ε̅ρ̅ο̅τ̅ω̅с̅и̅ де и̅и̅ο̅ο̅τ̅ ο̅τ̅ω̅и̅, т̅ο̅т̅е̅ πα̅τ̅λ̅ο̅с̅ α̅ϕ̅α̅ρ̅ε̅ρ̅α̅т̅ι̅ ρ̅и̅ т̅ε̅т̅и̅н̅т̅е̅ ε̅ϕ̅χ̅ω̅ и̅и̅ο̅с̅ же и̅ρ̅ω̅α̅и̅ε̅ п̅ε̅ш̅и̅ш̅е̅ и̅ен̅ е̅ρ̅ω̅т̅и̅ п̅ε̅ ε̅с̅ω̅т̅а̅и̅ и̅с̅ω̅и̅, е̅т̅и̅κ̅ω̅ ε̅β̅ο̅λ̅ ρ̅и̅ κ̅ρ̅и̅т̅и̅ а̅τ̅ω̅ ε̅†ρ̅η̅τ̅ и̅и̅ε̅и̅и̅κ̅α̅ρ̅ и̅и̅ п̅ε̅и̅ο̅с̅ε̅.

- 24 σι πατριδος αι πα ποτε ε
 ε ψαιψε πας· ες χω αιμος
χε αιρ ρ ροτε πατλε· ραπ
 ε τ'ρ οτταρον ε ρατ αι π'ρρο·
 ατω εις ρηнте α πποτε
 χαριζε πακ η οτοп ηη ет'
 25 сηρ ηηακ· ε the παї се
η ρωме μαρε петηρηт от
 ρот'· ψ πιστετε ρар е πποт
 те χε εснашωпе ката θε
 26 ηт ατχοос παї· ραпс е тре η
τωηт' е ρотη εт ηηсос·
 27 η тере т μερ ηηταγт'е де
η отшη шωпе αηρρωт ραι¹

[About ten lines wanting]

Fol. 105 b

[P2]

- ρτοοτε [де шω]
 30 [πε]η μες де шηе η[са]
 [πωт]ατω ατχαλα² ηт
 [τεθα]λαсса· αтсη [λοεισε]
 [х]е ε[т]ηαηεх ραтσαλ ρ[ιοη]
 31 [πε]χε πατλοс αιηρεκατοп
ταρχοс ηαι ηηαтої χε εре
тαι παї σω ρι ηχοї ητωтη

¹ Η αηρρωт ραι πατριας, περε ηηεες χω αιμος ρη ηαше ηтεшη, χε αηρωп εροтη εтχωра, 28 ατω ηтεροтηпοтхе ηтηοлис, αтре εχοшωт ηρηωт αιμοот, ηтεροтшω де οп ηηεκοтη αтηοтх ηтηοлис εпημοот, αтре εμηтη ηρηωт, 29 εтρροте μηηпοте ηсεтωμηт εροтη ερεηма εтηαшт αтηεх ηтоот ηραтσαλ ρι παροт, αтшηηл εтре ρтоοте шωпе, 30 εре ηηεες де шηе ηса πωт е ка ηχοι αтχαла εткато (εтεскафη?) εтεθαласса, εтсεп λοειсе χε εтηαηεх ραтσαλ ριοη.

² χαλασάντων.

αραϊ· ετηοτηε $\overline{\alpha\pi\epsilon}$ [co]το
 39 ε θαλασσα¹· $\overline{\pi}$ тере ρτοοτε
 γε $\overline{\psi\omega\pi\epsilon}$ $\overline{\pi\alpha\alpha}$ $\overline{\mu\epsilon\pi}$ $\overline{\alpha\pi\epsilon}$
 $\overline{\mu\epsilon\psi\sigma\sigma\omega\eta\overline{\eta}}$ ²· οσκολπος³
 $\overline{\mu\epsilon}$ $\overline{\eta\tau}$ ατειορρ $\overline{\eta}$ ετηοτμα
 $\overline{\alpha\mu\sigma\sigma\eta\epsilon}$ $\overline{\pi}$ ρητ $\overline{\eta}$ · ατω ατχι
 $\overline{\psi\omega\chi\eta\epsilon}$ επατ γε σεπα $\overline{\psi}$
 $\overline{\sigma\alpha\sigma\sigma\eta}$ ε τοτχε $\overline{\mu\chi\sigma\iota}$ ε ρ $\overline{\sigma}$ (i.e. οσ η)
 40 $\overline{\epsilon\mu\alpha\tau}$ ⁴· αττεκ $\overline{\alpha}$ $\overline{\pi\rho\alpha\tau\sigma\alpha\lambda}$ ατ
 ηαατ ε $\overline{\beta\sigma\lambda}$ ⁵ ετα $\overline{\psi\epsilon}$ ε $\overline{\beta\sigma\lambda}$ ⁶ ρα
 $\overline{\mu\alpha}$ ατκα $\overline{\chi\omega\sigma\tau}$ ε $\overline{\beta\sigma\lambda}$ $\overline{\pi\eta\rho\iota\eta\tau}$ ·
 ατω ατχι ε ρραϊ $\overline{\pi\tau' \sigma\iota\sigma\iota\lambda\alpha\tau\sigma}$ ·
 ατ $\overline{\rho\omega\tau}$ $\overline{\alpha\pi\tau\eta\tau}$ ετ $\overline{\pi}$ $\overline{\beta\sigma\lambda}$
 41 ε ροτη ε πεκρο⁷· ατω τω $\overline{\mu\iota\tau}$ ⁸
 γε ετμα ε $\overline{\psi\sigma}$ η $\overline{\rho\omega\eta\eta}$ $\overline{\pi\theta\alpha}$

¹ As the Gr. *εἰς τὴν θάλασσαν*, Η επιμοοτ $\overline{\pi\theta\alpha\lambda\alpha\sigma\sigma\alpha}$.

² οὐκ ἐπεγίνωσκον, Η $\overline{\alpha\pi\epsilon}$ $\overline{\pi\eta\epsilon\epsilon\eta}$ $\overline{\sigma\omega\tau\omega\eta\overline{\eta}}$, 'the sailors knew it not'.

³ κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλόν.

⁴ Η ατχι $\overline{\psi\omega\chi\eta\epsilon}$ πατ γε επεσεπα $\overline{\psi\tau\omega\tau\chi\epsilon}$ $\overline{\mu\chi\sigma\iota}$ εροτη $\overline{\epsilon\mu\alpha\tau}$. Our text agrees more closely with the Gr. *εἰς ὃν ἐβουλεύοντο, εἰ δύναιντο, ἐξῶσαι τὸ πλοῖον*.

⁵ Η omits $\overline{\epsilon\beta\sigma\lambda}$.

⁶ Η ετα $\overline{\psi\epsilon}$ ρ $\overline{\pi}$ θαλασσα, *εἶων εἰς τὴν θάλασσαν*.

⁷ 'They drew up the anchors, they cast off, they weighed out [to sea], at the same time, they released the heads of the steering oars (or the [two] rudders), they hoisted the sail, they sailed by the wind which was from off the sea towards the shore.' ρα $\overline{\mu\alpha}$ = ἄμα, ατκα $\overline{\chi\omega\sigma\tau}$ ε $\overline{\beta\sigma\lambda}$ = *ἀνέντες τὰς ζευκτηρίας*, $\overline{\pi\eta\rho\iota\eta\tau}$ = *τῶν πηδαλίων*, ατχι ε ρραϊ = *ἐπάραντες*, $\overline{\pi\tau\sigma\iota\sigma\iota\lambda\alpha\tau\sigma}$ (Η $\overline{\pi\tau\sigma\iota\sigma\iota\lambda\alpha\tau\sigma\tau}$) = *τὸν ἀρτέμονα*, $\overline{\alpha\pi\tau\eta\tau}$ = *τῇ πνεύσῃ*, and ατ $\overline{\rho\omega\tau}$ ε ροτη ε πεκρο = *κατεῖχον εἰς τὸν αἰγιαλόν*. There is no Greek for ετ $\overline{\pi}$ $\overline{\beta\sigma\lambda}$, and the last member of the Coptic version of the verse is a paraphrase.

⁸ Η αττω $\overline{\mu\iota\tau}$. 'They ran into a place which was a reef(?) (or shoal?) of the seas.'

λασσα¹. ατμεανε πχοϊ ε ροϋ².
 α πεϋον μεп σω ευκμε [ап]³.
 πεϋπαροϋ δε αϋβωλ⁴ ε βολ
 ριτῆ πενшот α πτηϋ
 ет π βολ ε ροш ε πεκρο.

42 α μετοϊ δε ατχι шохне
 ε ρетῆ петенр⁵ менпос⁶
 ἢτε οτα нннбе нΰ р βολ⁷.

43 прекат'опт'ар[χο]с а[е]
 еϋотωш ε тотже πατ'λος⁸

Fol. 106 b

[ρϵ]

44 [пкесе]επε ρое[ме]
 [ρε]нпат'се ρенк[оо]те
 ааτ ἢτε
 ε ἢта ошн н[ме]

Chap: [ε п]κρο. ατω π тере паτ
 XXVIII. 1 οτх[αῖ] тот'ε аисотῆ ттн

¹ πρωνη (H πρωνηῶ) πθαλασσα = τόπον διθάλασσον.

² 'The ship stuck fast in it', ἐπέκειλαν τὴν ναῦν. For ε ροϋ H has εματ.

³ 'Its fore-part remained fast, it moved not.' H α πεϋον мен тахро. αϋσω ευκμε αμοϋ, Gr. καὶ ἡ μὲν πρόρα ἐρείσασα ἔμεινεν ἀσάλευτος.

⁴ 'Its stern broke up through the violence of the wind which was off the sea towards the shore'; Gr. ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας. The Greek says nothing about 'the wind which was off the sea towards the shore'.

⁵ τοὺς δεσμώτας.

⁶ μήτις, H has менпос also.

⁷ 'Lest one sailor should escape.' H ἢτεπнннбе ἢсезош, Gr. ἐκκολυμβήσας διαφύγοι.

⁸ H πατ'λος αϋκωλте αἰпершохне. αϋотерсаρне де ἢπε-тетῆшшом αμοот епннбе ἢсезошот ἢшорῆ епекро. 44 ατω пкесеεπε ρоеме мен ρи ρенпатсе ρенкооте ρи ρенραаτ [Here there is a break in H.]

- 2 **ἥβαρβαρος**¹ **δε** **ἀτειρε** **παν** **η** **οτ**
νοσ **ἡ** **ἡπτεαει** **ρωμε**· **ατ**
zero **ταρ** **ἡ** **οτκωρτ** **ατω** **ατ**
шопἡ **ε** **ροот** **ε** **тће** **пхаѣ**
 3 **тἡ** **βολ** **нἡ** **прωот**· **ἡ** **тере** **пат**
λос **δε** **σἶ** **οταшн** **ἡ** **σἶλἡ**²· **αγ**
нохот **ε** **пκωρτ**· **ατω**
епκωρτ **ατρχω**³ **ει** **ε** **βολ** **ρἡ** **οἡ**
ἡ **ασειε** **ρως** **ἡ** **теѣстиѣ**⁴·
 4 **ἡ** **тере** **ἡβαρβαρος** **δε** **пат**
ε **πεонριον** **εѣαѣ** **ἡса**
т’εѣстиѣ **петѣω** **ἡμοс**⁵ **ѣ**
пантως **пеї** **ρωμε** **отреѣ**
ρωт’ἡ **пе**· **ѣ** **ἡ** **тер** **εѣотѣаї**
ε **βολ** **ρἡ** **θαλασσα** **ἡп’ε** **печ**
 5 **[ἡ]** **пшѣ**⁶ **кааѣ** **ε** **ωпῆ**· **ἡтоѣ**
[δε] **η** **тер** **εѣноѣѣ** **ἡ** **πεон**
ριон **ε** **ρѣаї** **ε** **пκωρτ** **ἡпῆ** **ἡ**
 6 **каρ** **λαат**· **ἡтоот** **δε** **петс**
[ω] **шῆ** **ἡсωѣ** **пе** **ρως** **εѣна**
ωρῆн **пῆ** **ρε** **ε** **ρѣаї** **ρἡ** **от**
с **η** **[п]** **ῆμοот**· **εт’iorἡ** **δε**
[ἡ] **сωѣ** **ἡ** **относ** **ἡ** **κοот**·
[α] **τω** **εѣнат** **ѣ** **ἡ** **пе** **λαат**
[ἡ] **пе** **ροот** **таρѣѣ** **ατκτοот**

Fol. 107 a

[PZ]

¹ οἱ τε βάρβαροι. ἥβαρβαρος = ἡβαρβαρος.

² Η ἡσἶσἡ.

³ Η ατρχω.

⁴ ‘It filled its mouth with his hand’; Gr. καθήψε τῆς χειρὸς αὐτοῦ.

⁵ ‘They spake saying’; Gr. ἔλεγον πρὸς ἀλλήλους.

⁶ For ἡπεѣἡпшѣ.

7

ⲉ ⲡⲉϥⲣⲁⲛ ⲡⲓⲉ ⲡⲟⲩⲃⲗⲓⲟⲥ [ⲡⲉ ⲛⲧ]
 ⲁϥⲱⲡⲓ ⲉ ⲣⲟϥ ⲛ(?) [ϣ]ⲟⲙⲛⲧ
 ⲡ̅ ⲑⲟⲟⲩ ⲁϥⲣ̅ ⲟⲩⲛ[ⲁ ⲉ] ⲣⲟⲛ ⲁ̅

8

ⲙⲓⲡⲧⲉⲁⲓ ⲱⲙⲙⲉ[ⲟ]¹ • ⲁϥⲱⲡⲉ
 ⲁⲉ ⲉ ⲧⲣⲉ ⲡⲓⲱⲧ² ⲁ̅ ⲡⲟⲩ[ⲃⲗ]ⲓⲟⲥ
 ⲑⲙⲟⲙ² ⲁⲩⲱ ⲛⲣ̅ⲱⲡⲉ ⲑⲛⲧⲉ³
 ⲛⲣ̅ⲛⲕⲟⲧⲃ̅ • ⲡⲁⲩⲗⲟⲥ ⲁϥⲃⲱⲛ
 ⲉ ⲑⲟⲩⲛ ϣⲁ ⲣⲟϥ • ⲁϥⲱⲗⲛⲗ • ⲁϥ
 ⲧⲁⲗⲉ ⲧⲉϥⲩⲓⲭ⁴ ⲉ ϣⲱϥ • ⲁϥⲧⲁⲗ

9

ⲥⲟϥ • ⲡ̅ ⲧⲉⲣⲉ ⲡⲁⲓ ⲁⲉ ϣⲱⲡⲉ
 ⲛⲛⲉⲧ ⲑ̅ⲡ̅ ⲧ̅ⲛⲛⲥⲟⲥ ⲉⲧ ϣⲟ
 ⲟⲡ⁵ ⲑ̅ⲡ̅ ⲑⲉⲛⲱⲡⲉ ⲁⲩⲥⲣ̅ ⲡⲉϥ
 ⲟⲩⲟⲉⲓ ⲉ ⲣⲟϥ • ⲁϥⲣ̅ ⲡⲁⲑⲣⲉ ⲉ ⲣⲟⲟⲩ •

10

ⲡ̅ⲧⲟⲟⲩ ⲁⲉ ⲁⲧⲉⲣⲉ ⲛⲁⲛ ⲛ ⲟⲩ
 ⲛⲟⲥ⁶ ⲡ̅ ⲧⲁⲉⲓⲟ⁷ ⲁⲩⲱ ⲛ ⲧ̅ⲉⲣ̅
 ⲛⲟⲩ ⲉ ⲥⲱⲟⲩ ⲉ ⲃⲟⲗ ⲁⲩⲧⲁⲗⲟ

11

ⲁ̅ ⲡⲉⲧⲓ ⲣ̅ ϫⲣⲓⲁ⁸ ⲛⲁϥ • ⲙⲓⲛⲥⲁ
 ϣⲟⲙⲓⲡ̅ⲧ ⲛⲉⲃⲟⲧ' ⲁⲛⲥⲟⲛⲣ
 ⲑⲓ ⲟⲩϫⲟⲓ ⲡ̅ⲧⲉ ⲣⲁⲕⲟⲧ'ⲉ⁹ ⲉ ⲁϥ
 ⲙⲟⲟⲛⲉ ⲉ ⲧⲓⲛⲥⲟⲥ • ⲉⲣⲉ ⲟⲩ
 ⲙⲁⲉⲛ ⲙⲙⲟϥ ⲡ̅ ⲁⲓⲟⲥⲕⲟⲣⲟ[ϥ]¹⁰

12

ⲁⲩⲱ ⲡ̅ ⲧⲉⲣⲉ ⲛⲙⲟⲟⲛⲉ ⲉ ⲥⲧ[ⲣⲁ]

¹ 'He showed kindness to us and love of strangers (hospitality)'; Gr. φιλοφρόνως ἐξένισεν.

² πυρετοῖς.

³ 'And his interior was sick'; Gr. δυσεντερία συνεχόμενον.

⁴ Η πεϥⲩⲓⲭ.

⁵ Η ⲡⲕⲉⲥⲉⲣⲉ ⲉⲧⲑ̅ⲡ̅ ⲧⲓⲛⲥⲟⲥ ⲉⲧϣⲟⲟⲡ.

⁶ Η ⲡ̅ⲑⲉⲛⲕⲟⲥ.

⁷ ⲡ̅ⲧⲁⲓⲁ.

⁸ Η ⲉϥⲱ ⲉⲃⲟⲗ ⲁⲩⲧⲁⲗⲟ ⲡⲉⲧⲓⲣ̅ϫⲣⲓⲁ.

⁹ Rakote, the native Egyptian name for Alexandria, is, of course, used here.

¹⁰ παρασήμεν Διοσκούροις.

- 13 ¹ нотса¹ анр̄ шоепт' пр̄о
 от̄ ² ~~ααα~~ατ̄ • е во³λ δε ρ̄ᾱ пее[α]
 ет̄ ~~ααα~~ατ̄ ансєнр̄ анна
 тапт'α² е ρ̄ρητιος³ ατω̄ ~~αᾱ~~
 нса от̄ροот̄ ат̄[н̄т̄ ρ̄]не н
 че̄ анеӣ ~~αᾱ~~ пенснат̄ е [по]
 14 ~~πολοτε~~ • анре̄ е ρ̄ε[н̄т̄]
~~αααατ̄~~ ат̄сепсωπ̄ӣ е
 [redacted]
 [redacted]
 15 [redacted] сωτ̄ᾱ
 [redacted] еӣ е во³λ
 п̄ шое[пт̄] [redacted] ш̄а̄ аппи
 ос⁴ φορ[ос] е̄ т̄ω̄пт̄ е̄ ρон̄ •
 п̄ тере̄ пат̄λος̄ де̄ пат̄ е̄
 роот̄ аѣ[τω]н̄ п̄гнт̄ аѣт̄хар̄ӣ
 16 ст'ι⁵ ~~αᾱ~~ п̄нот̄те̄ • п̄ тере̄ п̄
 б̄ωκ̄ се̄ е̄ ρот̄н̄ е̄ ρ̄ω̄μ̄н̄ α
 пр̄екатонтарх̄ос̄ † н̄ пет̄
 м̄нр̄ е̄ тоот'ѣ̄ ~~αᾱ~~ парх̄ων̄
 н̄ᾱ̄ ма̄тої̄ • аѣна̄ пат̄λος̄
 е̄ т'ре̄ ѣ̄σω̄ ρ̄ар̄ӣ ρ̄ар̄оѣ̄ н̄ᾱ̄ п̄αᾱ
 тої̄ ет̄ ρ̄аре̄ ρ̄оѣ̄⁶ : а̄с̄ш̄ω̄
 17 ⁶ ~~ε~~πε̄ де̄ ~~αᾱ~~н̄са̄ ш̄оепт̄ п̄ ρ̄оот̄

Fol. 107 b

[ρ̄η]

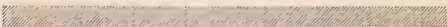
¹ Н стракоτсса.² κατηντήσαμεν.³ Ῥήγιον.⁴ ἄχρισ Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν.⁵ εὐχαριστήσας, Н ет̄хар̄исте̄ӣ.

⁶ 'When we had entered Rome the hekatontarchos gave those who were bound into the hand of the archon of the soldiers; and he sent away Paul to remain by himself with the soldier who guarded him.' ᾱ пр̄екатонтарх̄ос̄ † п̄пет̄м̄нр̄ е̄ тоот'ѣ̄ ~~αᾱ~~ парх̄ων̄ н̄ᾱ̄ ма̄тої̄ = ὁ ἐκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ; see the readings of the verse given by Prof. Souter.

- αφεοτε енарχων ꙗ̅ ιουδαї¹.
 πεχαϋ πατ· же ꙗ̅ρωμε на снн
 τ· анок ꙗ̅т' аїѳ аη οτ̅βε πλα
 ос н ꙗ̅сωνт' ꙗ̅ непеюте².
 аѳ ꙗ̅мої еимнр е वोλ ρꙗ̅ ѳι (?)
 еротсалне е ρраї епσιϋ н
 18 неρρωмаіос³. аτω ꙗ̅ тер от
 анакрине⁴ ꙗ̅мої атоτωϋ
 е каат е वोλ же ꙗ̅п отре е
 лаат ꙗ̅ аїт'а ꙗ̅моут⁵ ρраї н
 19 ρнт' ꙗ̅ тере нїотдаї де ѳ
 [ο]τ̅βнї аτанаκκαζε⁶ ꙗ̅мої
 е т'ра епикали⁷ ꙗ̅ ꙗ̅рро⁸ ρωс
 еї накат'нторг⁹ аη ꙗ̅ па
 20 ρεθнос· е т'бе теї аїтї¹⁰ ѳе
 аїсеп[ωп] т'нтꙗ̅¹¹ е пат е ρω
 тꙗ̅ аτω е ѡахе нꙗ̅ментꙗ̅.
 [аї]мнр тар ꙗ̅ теї ρалтсис¹² е
 [т̅б]е ѳελпс ꙗ̅ писранл·

Fol. 108^a

[ρѳ]

21  13

[About twelve lines wanting]

23  нтꙗ̅ аτ 

¹ енарχων ꙗ̅ ιουδαї = τοὺς ὄντας τῶν Ἰουδαίων πρώτους.
 There is no equivalent in the Coptic for συνελθόντων δὲ αὐτῶν.

² ἔθεσι τοῖς πατράοις.

³ τῶν Ῥωμαίων.

⁴ ἀνακρίναντές με.

⁵ αἰτίαν θανάτου.

⁶ ἡναγκάσθην.

⁷ ἐπικαλέσασθαι.

⁸ 'To make an appeal to the Emperor'; Gr. Καίσαρα.

⁹ κατηγορῆσαι.

¹⁰ διὰ ταύτην οὖν τὴν αἰτίαν.

¹¹ 'I supplicated'; Gr. παρεκάλεσα.

¹² τὴν ἄλυσιν ταύτην.

¹³ H 21 ꙗ̅тоот ѳе πεχατ παϋ. же анок отте ꙗ̅ꙗ̅хс ρраї ет̅βннт̅ евол ρꙗ̅ ѳотдаї. отте ꙗ̅ꙗ̅е ота еи ꙗ̅ꙗ̅сннꙗ̅

[а]ѣша же нѣмашъ [е]рѣиитр[е]
[н]теиітеро ѿпнотте • е
[ѣ]пѡе¹ ѿмоот е т' [бе] іс аѡ
е во л рѣ пномо[с] ѿ мѡѡснс нѣ
[не]профитне хпн ртооте •
24 ша роузе • роине де апс
ѡе² е нетѣшѡ ѿмоот • рен
кооте де ар̄ ат нарте³ • [аѡ]
25 еі е во л енсетнт' ан ꙗ
нѣ нетернт еа патлос ш
нат ꙗ отѡше ꙗ отѡт' же
калѡс а пенна ет отааб
ѡше нѣ нетїелоте
е во л рїтї несеас пер'ро
26 фнтне еѣшѡ ѿмос же бѡн
ꙗ надрꙗ пеї лаос нѣ жоос
нат же рꙗ отѡт' ѿ тетїи
асѡтѣ ꙗтетї тѣ пої⁴
аѡ рꙗ отнат т'етїнанат
27 ꙗтетї тѣ еіорѣ • аѣї
шот' сар ꙗси ргнт' ѿ пеї ла
ос • аѡ аѡрош е сѡтѣ рꙗ
нетѣаде аѡ аѡштѣ

[About twelve lines wanting]

Fol. 108 *b*

[pī]

пѣтамон пѣхъ потпѣоотъ еѣннѣтѣ. 22 тѣазиотъ ѿ ѣммоу
етрепсѡтѣ спетѣмсеете ероотъ. еѣе тагагресисъ гар аттамонъ
же сеалтѣете гѣѡсгѣ ма нм. 23 аттасе ѡе пау етроотъ.
атеи шароу пѣѣ отминше еѣма еѣпѣрнтѣ. аѡ аѡшаже
нѣмаѡ еѣрѣитре пѣтѣтеро ѣппоѡте.

¹ πείθων.

² ἐπείθοντο.

³ ὑπίστουν.

⁴ μὴ συνῆτε.

[ш]о п е ро[ч]
 п отон [н]и ет ънн е ро[тн]
 31 е ро[ч] е чнр[т]се п т[и]п[т]е
 [р]о [и] пн[от]те • а[т]ω е[ч]ф сѣ[ω]
 [е] т'ће п[х]о[е]ис іс п[е]х[с] р[и]
 [п]ар[г]н[с]а а[х]и ф[с]о: ✠✠✠✠✠✠

НЕПРАЗІС ННА
 ПОСТОЛОС

TRANSCRIPT OF THE COLOPHON WHICH IS
WRITTEN IN CURSIVE GREEK WRITING

[а п]ша[х]е [и] п[х]о[е]ис а[ч]ш[ω]п[е] ш[а] ро[е]и е[ч]
 х[ω] [и]и[о]с • п[а]ї х[е] а[х]и[с] [и] п[е]ї ла[о]с • е т'ће от
 [е]тет[и]р но[ѣ] • тет[и]от[е]р но[ѣ] е[х]и[и] п[е]т[и]
 но[ѣ] • тет[и]р [ѡ]н[и] [и] п[х]о[е]ис п[и]от[е] •
 п[е] н[т] а[т]ѣ[т]а[и]е т[и]т[и] • [и]п[р] м[е]ре п[к]о[с]
 [и]о[с] • от[д]е н[е]т ш[о]оп[и] р[и] п[к]о[с]и[о]с • п[ш]от
 [ш]от [т]ар [и] п[к]о[с]и[о]с п[а] п[а]и[а]б[о]л[о]с
 [п]е • [и]и[и] п[е]ч[ѣ]л[ѣ] е ѡл[ѣ] • а[р]и п[и]е[е]те х[е] а[ч]ш
 Fol. 109^a [и] р[т]и[ч] р[а] р[ѡ]т[и] п[ѣ] п[х]о[е]ис • п[е]п[т]а[ч]т[а]и[е]
 [р]и[а] [и]на [и]и[и] • х[е] ка[а]с е[ч]е[н]а[р]и[и] е ѡл[ѣ] р[и] е т[е] 1912
 х[и]а[λ]ω[с]и[а] [и] п[е]ї а[и]ω[н] • от[и]н[и]ш[е] [т]ар[ѣ]
 а п[а]и[а]б[о]л[о]с е[п]и[ѡ]т[и] е т'и[и] на п[р]и е [ш]а[и] (?)
 е р[а]ї е[х]и[и] п[к]а[р] • от[д]е е т'и[и] на п[к]а[р]
 п[о]с • е[ч]от[ω]ш е ѡи'к[ѣ] п[р]р[ѡ]и[е] п[и]
 п[е]к[р]ѡи[е] • е[ч]п[и]т' р[и] от[р]о[ѡ]те е[ч]от[ω]ш е
 ои[к]от [и]ѡе [и]ѡт[и]ѡот • а[т]ω е т'ће [п[а]ї а[ч]ш]

1914

1915

1916

1917

1918

















































1919

1920

1921

1922

1923

π ρηϑ ρα ρον πσι πνοτε ¹ 
 ποот ²  περϑηρε е просмос   [наρ]
³  е vol ρη τεχ⁴ ⁵  αλωσι ⁶  ⁷  π⁸ 
 τέλος εϑηντ ω тарпоτ[ι] ⁹  εарχια 
¹⁰  ¹¹  ¹²  ¹³  ¹⁴  ¹⁵  ¹⁶  ¹⁷  ¹⁸  ¹⁹  ²⁰  ²¹  ²²  ²³  ²⁴  ²⁵  ²⁶  ²⁷  ²⁸  ²⁹  ³⁰  ³¹  ³²  ³³  ³⁴  ³⁵  ³⁶  ³⁷  ³⁸  ³⁹  ⁴⁰  ⁴¹  ⁴²  ⁴³  ⁴⁴  ⁴⁵  ⁴⁶  ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵

- [illegible]

Fol. 4 b

1

Char. III. 1 **Ε**ρα ε παττελος η τεγκλνσια
ет эи сарзис · же наг нет еу

- 14 **Γ**ρατ **и** παττελος **и** текκλнcia
 ет **и** λαοzονia • **и** наг пет еу
 ω **и**иоот **и**и праини пин
 тре **и** пистос **и** ие • пе зотеите
 15 **и** псωпт **и** пнотте • **и**соотн
и некρbнтe • **и**е отaе **и**т орш
 ап • отaе **и**т **и**иe ап • напот̃e
 16 ен екор̃ш̃ пе • **и** екρиe • **и**е **и**т
и отиот **и** слго • отaе **и**т орш
 ап отaе **и**т **и**иe ап • **и**напа бол
 17 **и**иок е бол **и**т та тапро • **и**е
иω **и**иос **и**е апт отpиiaао •
 аω аip pиiaао • аω **и** **и**рх
 pia ап **и** лаат • ен̃т соотн ап
ие **и**тoк пе пталтпорос • **и** еbi
 нн аω **и** **и**иe • аω **и** бλλe
 18 еккн ка **и**нт • **и**xi шoxиe
 нап е шеп отнот̃ **и** тоот еу
 посе **и**т отpωγт¹ • **и**е каc е
 кер pиiaао • аω **и**енpоите
и отoб̃ш̃ • **и**е екетаат **и**иoк •
 пeу тeи отωиz е бол **и**и п
 шпe **и** пeккω ка **и**нт •
 Аω отпаppe е **и** е пeкбaл **и**е еке
 19 нат е бол • апок пар пе **и**иe **и**иоот
 шaixпiоот та**и**сbω нат • **и**ωz **и**е
 20 аω **и**т **и**етaпoг • eic **и**интe **и**аz
 е рат **и**иe про аω **и**тωzeи • ерш̃a
 отa cωтeи е та cиe • пeуотωи **и** п
 ро • **и**набωк е зотн шa роу таот
 ωeи **и**иiaау • аω **и**тoу **и**иiaи •
 21 пет наxpo **и**на**и** нау е тре **и**zeи

Fol. 66

12

¹ Originally отpωγт.

ос зѣтотѡгѣ зѣ па ѡронос • нѡе
 зѡн таѣро зѣмоос зѣтот нѡе
 22 па еѡт зѣ пѣѡронос • пѣте
 отнѣѣ мааже мааат маарѣѣ
 сѡтѣ • же от нѣт ере пѣпѣа жѡ
 маоот н пѣкѣлѣа:—

Chap.
IV. 1

Мнѣса паг • апаѣт еѡро еѡт
 нн зѣаг зѣн тѣе • аѡ тѡорп
 н сѣн нт асѡтѣ е роѣ • нѡе
 н отсѣлпѣз • есѡаже нѣмаг
 есѡ маос • же маот е зѣаг е пѣг
 ма тѣсѣѡн е нѣт паѡѡпѣ
 2 манѣса паг • н тѣтнот аѡѡ
 пѣ зѣ пѣпѣа • аѡ еѣ зѣнѣ
 нѣ отнѣотѡронос нѣ е зѣаг зѣн
 тѣе • ере ота зѣмоос зѣ пѣѡронос •
 3 аѡ пѣт зѣмоос зѣ пѣѡронос
 еѣѣѣ н ѡрасѣс н отѡнѣ н гѣсѣс
 аѡ н сѣаѣноѣ • ере отѡѣн нѡтѣ
 е пѣѡронос • еѡ ма пѣнѣ н от
 4 сѣаѣон • аѡ ере жѡт аѣтѣ н
 ѡронос ма пѣтѣ ма пѣѡронос •
 ере зѣнпрѣсѣтѣрос зѣмоос зѣ пѣ
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 зѡтѣ н отѡѡѣ • ере зѣн нѣѡѡ
 5 н нѡтѣ зѣн пѣтѣпѣтѣ • аѡ
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 зѣнѣрнѣѣ • ма зѣнѣн • ма
 зѣн зѡтѣѡѡѣ • ере сѣѡѣ н ѡ
 мапѣс н нѡзѣт маѡз ма п ма
 то е ѡѡл ма пѣѡронос • етѣ паг нѣ
 пѣѡѣ ма пѣа нѣ пнѣтѣ
 6 аѡ ма п маѣтѣ е ѡѡл ма пѣѡронос •

Fol. 7 a
15

мѣр со ен сфрагис· аѣнос н кѣ
то шѡпе·

- пн аѣсѡмѡм нѡе н ѡтѡотне· аѡ
13 поор аѣр спѡѣ· нсѡт н тпе· аѡре
е зраѣ еѡм пкаѡ нѡе н ѡтѡ н кн
те еспѡтѡ е ѡл н несѡѡѡе ере ѡт
14 поѡ н тнѡ кѣм е рѡс· тпе асѡл нѡе
н ѡтѡѡмѡе еѣснл· тоот нѣм
зѣ нѣсѡс нѣм· аѣкѣм е ѡл зн
15 петѣм· аѡ нррѡѡт м пкаѡ
мн н поѡ мн н хѣлѣархѡс· мн
прѣмѡо мн нѡѡре· аѡ
зѣрѡл нѣм зѣ рѣре· аѡропѡт
зн несѡтѡлѡн· мн нсѣт н
16 епѡтѡеѣн (*sic*) еѡѡ мѡѡс· н ен
тоот мн н сѣт· ѡе зѣ е зраѣ е ѡм
нтетн зѡпн· м н мѡ е ѡл
м пет зѡѡс зѣ пѡѡрѡс· аѡ е
17 ѡл зн торѣн м пѡзѣѣ· ѡе аѣ
еѣ нѡѣ пѡѡ н зѡѡт н тѡѡрѣн·
нѣм пет нѡѡѡе рѡтѣ:==

Chap. Пнѣса нѡѣ аѣнѡт е ѣѡѡт н аѣ
VII. 1 тѣлѡс еѡѡе рѡѡт е пѣѡѡѡт н
нѡѡѡ м пкаѡ· еѡмѡѡѡте м пѣ
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тнѡ нѣѣ еѡм пкаѡ· н еѡн
ѡѡлѡѡѡсѡ· н еѡн ѡѡѡт н шнн·

- 2 Аѡѡ аѣнѡт е кѣ аѣтѣлѡс еѣннѡ
е ѡл зн м мѡ н шѡ м пнн·
е ѡтн ѡтсфрагис н тоотѣ нте
пѡѡтѣ ет ѡнѡ· аѣѡшѡѡн
е ѡл зн ѡтпѡѡ н сѣн е пѣѡѡѡт
н аѣтѣлѡс· нѣ нт аѡѡѡс' нѡѡ е тѡ

Fol. 10^b

Kb

Fol. 11^a

Kc

- 9 н̄ г҃ѣнос н̄ӣ • г҃и ф҃ѣлн̄ • г҃и ас
 пе • е҃аге ратот ѿ п̄ ѿто е ѡл ѿ
 пеѡронос • ѿн [ѿ] п̄ ѿто е ѡл ѿ пе
 г҃иѣн̄ • е҃ѡоде н̄ г҃енстолен̄ н̄ от
 10 ѡн̄ш • ере г҃енѡаг н̄ пет҃ѣх • е҃
 аш҃нак е ѡл г҃и отпос н̄ сен
 е҃ѡ ѿѿос • ѡе потѡи ѿ п̄
 енпотте ет г҃ѿос г҃и пеѡронос
 11 ѿн̄ пер҃г҃иѣн̄ • а҃ѡ па҃т҃ѣлос
 тнрот петаге ратот ѿ п̄ѡ
 те ѿ пеѡронос • ѿн̄ непресѣт
 терос ѿн̄ пе ѣтоот н̄ зѡон̄ • а҃ѡ
 а҃п҃аг҃тот е҃ѿе пет҃ро • ѿ п̄ ѿто
 е ѡл ѿ пеѡронос а҃тотѡшт
 12 ѿ п̄нотте е҃ѡ ѡе г҃аѿнн̄
 песѿот ѿн̄ пеоот ѿн̄ тсо
 ф҃ӣа • а҃ѡ тет҃ѡаристе҃га ѿн̄
 п҃таю ѿн̄ тсоѿ • ѿн̄ паѿагте
 ѿ п̄нотте ѡа енег пенег г҃аѿнн̄ •
 13 А҃ѣотѡн̄ш̄ н̄си ота е ѡл г҃и непрес
 ѣтерос е҃ѡ ѿѿос наг ѡе н̄ӣ пе
 наг ет ѡоде н̄ п̄ӣ столен̄ н̄ отѡн̄ш •
 14 а҃ѡ п҃таѣи е ѡл тѡн̄ • пѣаг
 наг ѡе п̄ѡ н̄тот ет соотн̄ • пе
 ѡа҃҃ наг • ѡе наг нет н̄н̄т е ѡл
 г҃и тпос н̄ ѡлн̄ш̄с • е а҃ѣиѡ н̄ пет
 столен̄ а҃тѣѡоот г҃ѿе песно҃҃
 15 ѿ пер҃г҃иѣн̄ • е тѣе п̄аг се ѿ п̄ ѿто
 е ѡл ѿ пеѡронос ѿ п̄нотте е҃
 ѡѿѿе на҃҃ • ѿ пер҃оот ѿн̄ тет
 шн̄ г҃ѿе пѣ҃рне • а҃ѡ пет҃г҃ѿо
 ос г҃и пѣ҃ѡронос ѣнаг҃г҃аѣѣс е роот •
 16 н̄сенаг҃но а҃н̄ • отѡе н̄сенаѣѣѣ

Fol. 12 a

н̄е

Fol. 12 b

Kc

Chap. H
VIII. 1

- ан хм птенот • аѡ прн ен
 катеа мие наге ан е граг е хѡ
 17 от • же пергеиѣ ет п теинте
 и пеѡронос • намооше нееаѡ
 неѣмооне мееот • аѡ неѣхг
 моеит рнтот е граг ехн и пртн
 и мееот п ѡнѡ • нте пнотте
 ѣѡте п рееин мие е ѡл рн петѡл
 тер еѣотѡн п теер саѡѣе п сѣ
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 2 наот ѡе отнот • аѡ апаѡ е пса
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 пнотте ет аге ратот • аѡѡнаѡ
 3 псаѡѣе п саѡпѡѣ • аѡ аѣе пѡ
 ке аѡѡелос аѣаге ратѣ ехн пеѡ
 сѡастнрѡн • е отн отѡотрн п
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 4 и пеѡронос • аѡ аѣѡсе е граг
 пѡ пѡпнос неѡѡотрнне
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 5 то е ѡл и пнотте • аѡ а паѡ
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Fol. 13 a

Kz

Chap.

IX. 1

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Fol. 14^a
KΘ

сѣтѡт е πολλος . εσχε ερε
 8 ρο η ρωμε . ετη ρενϋω ρι ϋω
 9 πετοβρεο ηε πια πει μοτι . ετη
 ρενρѡκ ριѡот ηе η ρенρ
 ѡκ η πεппе . ере перроот
 η петтѣ̄ о ηе η перроот η ρен
 10 зарма . ηη ρенρτωρ епа
 ѡѡот етпнт епπολѣος ::

10 εστι γενεα (sic) αλλοου ετο ποε ηκα η Fol. 14 b
 οτωρ ε· ατω γενειβ· ρη περσατ
 τετεροτσα δε ε μοτηρ περρωμε
 11 η φορ η εβοτ· οσητατ αλλοατ η η
 ερρο παττελος η ηνοτη· ε περραν
 η ηντρεβραιος πε βαττων η ηη
 12 τοτενην δε δε πεττακο· εις οτ
 οι αφοτε πε εις ρηντε σηντ ησι
 ηε οτοι σνατ:=====

13 **Μ**ηκιστα και · α πειερ σοοτ η απ
τελος σαλπιζε · ατω αγω
τει ετσειν ε βολ ρη η ταπ
ε πεοτσιαστηριον η ποτθ ε
14 τ ε η π ατο ε βολ ε πινοτε εσχω
ειος · ε πειερ σοοτ η απτελος
ετ ερε τεαλπιτζ η τοοτγ · γε βωλ
ε βολ ε πεγτοοτ η απτελος ετ ε
ηρ ριξε η πνοτ η ειερο πετφρα
15 της · ατω ατθωλ ε πεγτοοτ
η απτελος · και ετ εβτωτ ετετ
ποτ εην περοοτ · εην πεβοτ εην
τεροειπε · γε κας ετεμο[τ]οτ'τ ·

- нт асѡтѣ ерос есѣаѣ не
 маи е болъ рн тпе · пѣаѣ онъ на
 ѣ бѡн нт ѡи ѡ пѣѡѡе ет
 порѣ е болъ рн тѣи ѡ паѣ
 лосъ паи ет аге ратѣ рѣи ѡа
 9 ласса ѡнъ пѣро · аѣѡнъ ѡ
 паѣлосъ пѣаѣ паи ѣ ма
 паи ѡ пѣѡѡе · пѣаѣ паи
 ѣ ѡтѣ нт ѡѡе · аѡ ѣна
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 ѣнаѡлосъ рн тѣ тапро нѡе
 10 н ѡѣѡ · аѣи ѡ пѣѡѡе е болъ
 рн тѣи ѡ паѣлосъ аѡѡе ·
 аѡ пѣѡлосъ пе нѡе н ѡѣѡ
 рн та тапро:

Fol. 16^b

λ2

Chap.

XI. 1

- н тер еѡѡе ѡ аѣѣи н рѣи ·
 11 пѣаѣ паи ѣ рѣи онъ пе е тре н
 проѣѣѣ еѣи нѡлосъ · ѡнъ н рѣ
 ѡносъ ѡнъ рѣаспе · ѡнъ рѣрѡ
 ѡт енаѡѡѡ · аѡ аѡѣ паи
 н ѡѣаѣ еѣеи н ѡѣѣѡѡ еѡ
 ѡ ѡѡѡ · ѣ ѡѡѡи нт ѡи пр̄
 пе ѡ пѡѡѣ ѡнъ пѣѣѣѣѣ
 рѡи · ѡнъ ѣѡѡѡѡ рѣи н
 2 рѣѣ · аѡ таѣѣ ет рѣ болъ ѡ
 прѣ ѡѡ е паѡѡ нт ѡи ѡи
 те ѣ пѣѣѣѣ пе н рѣѡносъ ·
 аѡ сѣпаѡѡ н тѡѣѣ еѡѡ
 3 аѡѡ н рѣи сѡѡѡѣ н еѡѡ · аѡ
 Тѣѣѣѣ ѡ паѣѣѣ сѣѣ ет
 рѣѣѣѣѣ ѡ ѣѣѣѣ
 ѡѣ н ѡѣ · ѡнъ сѣ н рѡѡ · еѣ рѣи
 4 ѡѡѣѣ рѡѡѡ · паи пе тѣѡ

- и пѣчхрѣ • же а҃ноу҃х е҃пе
снѣ ꙗ҃ пкати҃форос и пѣснѣ
пет кати҃форей ꙗ҃ ꙗ҃ ꙗ҃ е҃то е҃
во҃л ꙗ҃ пно҃те • ꙗ҃ пѣроот ꙗ҃ тѣт
Fol. 19 b
ꙗ҃
- 11 шн • а҃ѡ нтоу҃ а҃ѣро е҃ роу҃ е҃ тѣе
песноу҃ ꙗ҃ пѣрѣѣ • а҃ѡ е҃ тѣе и
ша҃же нтѣѣнтѣнтре • ꙗ҃ от
ѣере тѣѣтхн ша҃ грати е҃ пѣот :
=====
- 12 **Е**тѣе пѣи е҃ѣфране ꙗ҃ пнѣе • ꙗ҃
пѣотннѣ и гнѣот • отѣи
ꙗ҃ пкѣз • ꙗ҃ ѡа҃лласа же а҃
пѣаѡѡлос е҃и е҃песнѣ ша҃ рѡтн
ꙗ҃ отнѡѡ и ѡѡнт • е҃ѣсоотн
же не кѡтн и ѡѡеиш пѣте ѡтн
13 та҃ѣѣ • и тѣр е҃ѣнат же нѣи
пѣзракѡн • же а҃ноу҃х е҃ пѣ
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нса тѣсѣѣ нт а҃ѣпѣ пшѣ
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же нас е҃ѣ тѣѣ ѡѡѡѡ • а҃ѡѡ •
- 16 а҃ пкѣз ѡнѡѣи е҃ тѣсѣѣѣ • а҃ѡ а҃ п
кѣз ѡѡн и рѡѣ а҃ѣѡѡ ꙗ҃ пѣи е҃
Fol. 20 a
ꙗ҃
- ро • е҃т е҃ре пѣзракѡн нѡтх ꙗ҃ѣ
17 е҃ во҃л гн тѣѣтѣпѣо • а҃ пѣзракѡн
ѡѡнт е҃ тѣсѣѣѣ • а҃ѣѡн е҃ е҃ѣѣ

- 8 φθλн ннн ρι λαος ρι аспе ρι
 ρεθпо̄с • аτω сенаотωшт
 наѣ нси отон ннн ет отннρ
 ριѣн пкаρ • нете н пет
 рап снρ ап е пѣωωннн н пω
 нρ н періеіѳ • нтаѣнопсѣ
 ѣнн н тѣатаѳолн н пκосеио̄с •
 9 пете отнѣѣ ннаѣе нареѣ
 10 сωтнн • пет аѣѣаλωтїзе
 сенаѣтѣ е таѣѣаλωсѣа •
 пет наρωтѣ ρн отснѣе сена
 ρотѣеѣ ρн тснѣе • паѣ пе п
 нннотпони • нн тннѣѣ
 11 н нетотѣаѣ • агнат е не
 ѳтрон еѣннѣ е ρраѣ ρн ѳаλλѣсса
 етн тап снаѣ нннѣѣ нѳе н пері
 еіѳе • еѣѣѣе нѳе н перѣраκнн •
 12 еѣеѣе н тезотсѣа н пеѳтрон н
 ѣорп • н перѣѣѣѣ е ѳол • аτω аѣ
 тре пкаρ нн нет отннρ ρн ρн
 тѣ отωшт н пеѳтрон н ѣорп
 паѣ нт аѣѣѣѣѣ те пλѣтн н п
 еѣѣѣѣ • аτω ѣнаѣѣѣ н ρеннѣѣ
 13 н нннн ρωс ѣ нѣѣѣ пκω
 ρт еѣ е ѳол ρн тпѣ еѣнн пкаρ
 14 н п нѣѣѣ е ѳол ннннннн • перѣ
 пλѣна н нет отннρ ριѣн
 пкаρ • е тѣѣ н нннн нтаѣ
 таѣѣ наѣ ѣаѣѣ н п нѣѣѣ е ѳол
 н пеѳтрон • еѣѣѣ ннннннн
 нет отннρ ρраѣ ριѣн пкаρ
 ѣѣѣѣѣ н отρѣѣѣѣѣ н пе
 ѳтрон • ет еѣѣ тѣпλѣтн н т

Fol. 21 a
 нн

- 10 **μυρος** ρη οσμος η̅ σμην̅· **κα**ι πετ
 πασων̅ **υ**τ **αι** πεθ̅ριον̅ η̅ τετ̅ρι
 κων̅· α̅τω̅ πετ̅χι̅ πετ̅ςραι̅ ε̅χι̅
 τετ̅τερι̅· η̅ ε̅χι̅ τετ̅σι̅· η̅τ̅
 ρω̅ϝ̅ οη̅ ϝ̅ναςω̅ ε̅ β̅ολ̅ ρ̅αι̅ η̅ρι̅
αι π̅σων̅τ̅ **αι** π̅νο̅τε· πα̅ι̅ ε̅τ̅κ̅
 ρα̅ η̅ α̅τρα̅τον̅· ρ̅αι̅ π̅χω̅ η̅ τετ̅ρο̅
 ϝ̅η̅· α̅τω̅ σε̅να̅β̅ασ̅αν̅ι̅ζε̅ **μυ**
 ος ρη̅ οσ̅κω̅ρ̅τ̅ **αι**η̅ ο̅θ̅η̅η̅·
αι η̅ι̅το̅ ε̅ β̅ολ̅ η̅ η̅α̅τ̅τε̅λος̅ ε̅τ̅ ο̅
 α̅α̅β̅· **αι** η̅ι̅το̅ ε̅ β̅ολ̅ **αι** πε̅ρι̅ε̅ι̅β̅·
 11 α̅τω̅ η̅κα̅π̅νος̅ η̅ τε̅τ̅β̅ασ̅αν̅ος̅
 η̅α̅χι̅σε̅ ε̅ ρ̅ραι̅ **υ**α̅ ε̅νε̅ρ̅ η̅ ε̅νε̅ρ̅·
 η̅σε̅ τ̅αι̅ **κα**ι̅ **αι**το̅η̅· **αι** πε̅ρο̅ο̅τ̅·
αιη̅ τε̅τ̅υ̅η̅ η̅σι̅ η̅ε̅τ̅ πα̅σων̅
υτ̅ **αι** πε̅θ̅ριον̅· **αι**η̅ τε̅τ̅ρι̅
 κων̅· **αι**η̅ πε̅τ̅ η̅α̅χι̅ **αι** η̅α̅δε̅η̅
 12 **αι** πε̅τ̅ραν̅· πα̅ι̅ η̅ε̅ η̅α̅α̅ η̅ ο̅
 πο̅η̅ον̅η̅ η̅ η̅ε̅τ̅ ο̅τα̅α̅β̅· η̅ε̅τ̅
 ρ̅α̅ρε̅ρ̅ ε̅η̅ε̅ν̅το̅λ̅η̅ **αι** η̅ι̅νο̅τε̅
 13 **αι**η̅ τ̅η̅ι̅ς̅τ̅ι̅ς̅ η̅ ι̅ς̅· α̅ι̅ς̅ω̅τ̅αι̅ ε̅τ̅
 σμην̅ ε̅ β̅ολ̅ ρη̅ τ̅η̅ε̅ ε̅ς̅χω̅ **μυ**ρος̅· **κα**
 ϝ̅ραι̅ **κα**ι̅ η̅α̅ι̅α̅το̅ς̅ η̅ η̅ε̅τ̅ η̅α̅μ̅ο̅ς̅ **κα**ι̅η̅
 η̅τε̅νο̅ς̅ ρ̅αι̅ η̅α̅χ̅· σε̅ η̅ε̅α̅ϝ̅ η̅σι̅ η̅ε̅
 π̅η̅α̅· **κα**ι̅ η̅α̅ς̅ ε̅τε̅η̅ε̅το̅η̅ **μυ**ρο̅ς̅
 ε̅ β̅ολ̅ ρη̅̅ η̅ε̅ρ̅ι̅σε̅· η̅ε̅ρ̅β̅η̅ν̅τε̅ τ̅α̅ρ̅
 14 η̅α̅ο̅τα̅ρ̅ο̅ς̅ η̅ε̅ω̅ο̅ς̅· α̅η̅α̅τ̅ α̅τω̅ ε̅ι̅ς̅
 ο̅τ̅κ̅λο̅ο̅λε̅ ε̅ς̅ο̅θ̅ω̅β̅υ̅· α̅τω̅ ε̅ϝ̅ρ̅μ̅ο̅ο̅ς̅
 ρ̅ι̅η̅η̅ τε̅κ̅λο̅ο̅λε̅· η̅σι̅ η̅ε̅η̅ε̅ η̅ ο̅
υη̅ρε̅ η̅ ρ̅ω̅μ̅ε̅· ε̅ο̅τ̅η̅ ο̅τ̅κ̅λο̅η̅
 η̅ η̅ο̅τ̅β̅ ρ̅ι̅η̅η̅ τε̅τ̅α̅π̅η̅· ε̅τ̅η̅ ο̅το̅
 15 ρ̅ς̅ ε̅ϝ̅τ̅η̅η̅ ρη̅ τε̅τ̅σι̅· α̅τω̅ η̅ε̅
 α̅τ̅τε̅λος̅ α̅ϝ̅ε̅ ε̅ β̅ολ̅ ρ̅αι̅ η̅ρι̅ε̅ ε̅ϝ̅α̅ϝ̅

Fol. 23^a

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καὶ ἐβόλῃ ῥη ὁμοῖοι ἢ σέθεν· ἐπὶ
 ῥέμορος ἐκὴν τεκλῶσθε· καὶ με-
 τὰ τοὺς αἰ περὶ τοὺς πρὸς· καὶ ἀ-
 ἐκὴν ἡσὶ τὴν ὁμοῖοι αἰ πρὸς· καὶ
 ἀφ᾽ ὅσους ἡσὶ πρὸς αἰ πρὸς·

16 αὐτῷ ἀγνοοῦν ἡσὶ πετρῶος
ἐστὶν τεκνοῦν· καὶ πετρῶος ἐ

17 **γρατ** **εχμ** **πκαρ**· **α** **не** **απτελς**
ει **ε** **βολ** **ρμ** **πρπε**· **ετ** **ρη** **τιντε**·

Εὐν σφραλκὸς πτοοτῃ εστίν.

18 ἀ κα ἀππελος εἰ ἐ βολ ρη πεθσι
 αστριον· εἰηταϋ τεζοτσια
 η πκωρτ· αφμοττε ρη οτ
 ποσ η σμν ε πετ ερε θ[ρ]αλκοτ
 η τοοτϋ:

ΕΣΤΗΝ ΕΥΧΩ ΕΕΩΘ · ΧΕ ΜΑ ΧΟΟΤ
ΠΤΕΡΩΛΚΟΤ ΠΤ ΧΩΩΛΕ · ΠΝΕΣ

μαρ η τῆω η ελοολε· ε πκαρ· ξε ατ

19 πωρ ησι ηες ελοολε· ατω α πατρε
 λος ποτχ ητεγδαλκοτ ε ρραι εχι
 πκαρ· αφωωλε η τήω η ελοολε
 ι πκαρ· ατω αφηποτχ ε τερωτ

20 ϩΟΒ ⁂ ΠΩΝΤ ⁂ ΠΝΟΤΕ · ΔΤΖωε .

ἡ τετραῶν πῆλοῦ ἡ τριολιῆ· ἄνω

α πεινοῦ εἰ ἐ βολὴ ῥη τεῖρωτ · ὡς ῥα

ε πεχάλινος η περτωωρ · παειν

Chap. ΤΑ ΕΝ ΝΥΕ ΠΕΤΑΔΙΟΝ • ΔΙΝΑΤ Ε ΚΕ

XV. 1 ПОБ ѿ МАЕМЪ И ШПНРЕ ОИ ТЛЕ.

σαυτη η απτελος · ερε σαυτη εη πλσ

ΤΗ Κ ΤΟΟΤΟΥ Κ ΘΑΗ· ΞΕ ΘΡΑΙ Κ

ρητοῦ· ἡταυρωκ ἐ βολ ησι πω

2 NT α ΠΝΟΤΤΕ · ΔΙΝΑΤ ΝΘΕ Ν ΟΥ

Θαλλασσα η αβασνειν· εστιη η

- 8 Аτω а перне мотр е бола рѣ п
 капнос ѿ перот ѿ пнотте.
 ѿн не е бола рн тефтоѿ. аτω
 ѿ не лаат ештѣстоѿ е бѡн
 е ротн е прпе. шантоуѡн е
 бола нѣ тѣшѣ ѿ плѣтн. ѿ пѣа
 шѣ н аѣѣлос. асѡтѣ етнот
 XVI. 1 н сѣн е бола рн тпе. есѡ ѿѿѿ н
 наѣѣлос. ѡе пѡрт н неѣѣ
 2 лн ѿ пѡнт ѿ пнотте. аѣѡн
 нѣ пѡрт. аѣѡрт н теѣѣ
 лн. е рѣа еѡе пѣа. аτω аѣѡ
 пе нѣ отѣш ѿ поннрот. еѣрот
 еѣн пѣе отнѣт пѣаѣн ѿ пе
 ѡртн ѿн неѣ отѡшт нтеѣ
 3 нѡн. а пѣеѣ сѣа пѡрт н
 теѣѣѣлн е рѣа еѣн ѡѣѣѣ
 сѣ аѣр снѡѣ нѡе ѿ па неѣ ѿѣѣ.
 Аτω аѣѣѣ нѣ ѣѣѣн нѣ еѣ ѣ
 4 нѣ рн ѡѣѣѣѣ. а пѣеѣ ѡѣ
 ѿнѣ пѡрт нтеѣѣѣѣ еѣн
 неѣѣѣѣѣ. ѿн н пѣѣн нѣѣѣѣѣ.
 5 Аτω аѣр снѡѣ. асѡтѣ е пѣѣ
 ѣѣѣѣѣ еѣѣѣ ѿѣѣѣ.
 ѡе нѣн ѡѣѣѣѣѣ неѣ ѡѣѣ
 аѣѣ пѣе неѣѣѣѣѣ. п пѣѣѣ
 6 аѣѣ. ѡе аѣѣѣѣѣ н пѣѣ. ѡе аѣ
 пѡрт е бола ѿ пѣснѡѣ н неѣѣ
 ѣѣѣѣѣ. аτω аѣѣ пѣѣ н ѣѣ
 снѡѣ е сѡѣѣ. ѡе сѣѣѣѣѣ.
 7 Асѡтѣ е пѣѣѣѣѣѣѣѣѣѣ еѣѣѣ
 ѿѣѣѣѣѣ. ѡе пѣѣѣѣѣѣѣѣѣѣ
 тѣѣѣѣѣѣѣѣѣѣ ѣѣ не. аτω рѣн

Fol. 24 b

π

Fol. 25 a

πδ

- 15 ππαντωκρατωρ· εις ρηντε †
 ηντ ηοε η οτρεψιоте· παга
 тц † пет роeis ατω етгаррени†
 е ηευροите † ηη†
 †οοше еϋκη ηαρηт· ηсенат
 16 е ηευшпe· ατω аϋсоотрот
 е ρотη е ηπολтeос ет отeотте
 е роϋ † ηηтгeφpаiос· †е арeа
 17 ηeωηη· † ηeερ сашϋ
 пωρ† η тeϋφгaλη eηe ηанр·
 ατω αтпoc η сeη ei е †oλ ρe
 прпe ρиe ηeорoпoc eсxω
 18 †eос †е асшпe· ашпe
 ηт† ρeηeφpηтe ηη ρeηсeη· ηη
 ρeηρотbбaг· ηη отпoc η ηe
 то· етe ηeпe отoη ηтeϋρe ш
 пe †ηη ηтaтxη е ρωe ρиe
 пηaρ· отпoc η ηeтo η †тот·
 19 тпoc † η πολic аср шoηηт отωη·
 ηη ηπολic η eηρeθηoc атρe· ατω
 тbаbтλωη ηoc атр пeс †eтe † η †
 то е †oλ † ηпoттe· е † ηac † η
 †ω † ηпpп· † ηсωηт η тeϋорт†·
 20 ατω ηηсoc ηηe ρи тоот ηпoтρe
 21 е роот· отпoc η αλaηпe eηпap
 отсic †e η †ωp η ρηшe· аϋρωот
 е †oλ ρη тпe· е ρpаг eηη ηρωe· ατω
 aη ρωe †иoтa е ηпoттe· е †oλ ρη
 тeпλтчη η тeχaλaзa· †e от
 ηoc †eатe тe тeпλтчη· аϋeг ηт†
 .1 oтa е †oλ ρe ηсaшϋ ηaттeлoc

Fol. 26 a

Chap.

XVII. 1

¹ αὐτὸ ἐπαρρηγὲν is written in the margin.

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ΕΝ ΤΗΝ ΤΕΤΑΡΤΗΝ ΗΜΕΡΑΝ ΟΝ ΕΡΩΤΕ
 ΒΑΙ ΕΝΑΥΩΤΕΥΧΩ ΜΟC ΧΕ
 ΛΑΛΗΛΟΥΤΑ ΧΕ ΑΥΡΡΡΟΨΑ ΕΝΕΞ
 ΝΕΝΕΞ ΝΟΤΤΑ ΧΕ ΤΕΝ ΝΟΥΤΕ
 ΤΤΑΝ ΤΩ ΚΡΑΤΩΡ ΜΑΡΝΑΥΕ
 ΝΤΕΝ ΤΑΝΑ ΝΤΕΝ ΤΙΟΥΤ ΝΑΚ ΧΕ
 ΑΥΕΙΝ ΟΤΤΑ ΜΟC ΜΠΕΖΕΙΒ ΑΥΩ
 ΤΕΥΨΕΛΕΤΑ ΕCΘΒΤΕ ΜΟC ΑΥΩΑΥ
 Τ ΝΑ ΕΤΡΕCΘΟΟΛΕ ΝΟΥΤΥ ΝΕΕΥΟΥ
 ΟΒΨΕΝΑ ΝΟΥΤΥ ΕΥΤΑΔΒ ΤΩ ΝC
 ΤΑΨ ΝΕΝΑΚΑ ΜΟC ΜΑΝ ΝΕΤΟΥΑΒ
 ΟΥΤΕ ΧΑΥΝΑΙ ΧΕCΑΙ ΧΕ
 ΝΑΙΑ ΤΟΥ Ν ΝΕΝΤΑΤΤΑΖ ΜΟΥ
 ΕΠΙΤΙΝΟΝ ΝΤΥΨΕΛΕΤ ΜΠΕ
 ΖΕΙΒ ΤΕ ΧΑΥΝΑΙ ΧΕ ΕΝΙΕC
 ΝΕΝΕΙΨΑ ΧΕΝΤΑΙ ΧΟΟΥ ΑΥΩ
 ΝΑΙ ΝΟΥΤΕΝΕ ΑΥΩΑΙΤΑΖ
 ΜΠΕΤΟΙΒΟΛΑ Ν ΝΕΥΟΥΡΗΤΕ
 ΙΤΡΑΟΥΨΤΗΝΑΥ ΑΥΩΤΕ ΧΑΥ
 ΝΑΙ ΧΕ ΜΠΩΡΨΩΨΤΕΒΟΛΑ ΧΕ
 ΑΝΤΤΕΚΨΒΗΡΕΥΖΑ ΜΝΗΚ
 ΚΕCΝΟΥ ΝΑΙ ΝΕΟΥΤΝΤΑΥΤΑΝ
 ΤΑΝ ΤΡΕΝΙCΤΕ ΧΡCΘΩΨΤΗ
 Τ ΝΟΥΤΕ ΤΑΝ ΤΑΝ ΤΡΕΓΑΡ
 ΝΙCΤΕΤΕΤΤΑΝ ΤΕΤΡΟΨΤΙΑ
 ΑΝΑΤΕΤΤΕCΟΥΤΗΝ ΑΥΩΕΝ

[illegible]

21 Аѡ ꙗко сепи аѡмѡт ѓн тѣ
че и пет таде е пѣро • таг
ит асег е воа ѓн теу тапро •

Αὐτὼ καὶ χαίλατε τῆροσ· αὐσεὶ ἐ βολ

Char. 9η περσαρζ · Αἰνάτ εταπτε

XX. 1 λος ευρησθ ε βολ ην πε· ερε η σο
 ψτ α πνοη η η τροτε· αη οτ

2 ποσ η ραλυσει ρη τευσιx· ατω

Аҫааһарте и пѣраковн проу

η αρχαιος· ετε παλ πε παιδβο

λος πεατανας· ατω αμμορυ· η

3 що и роуле • ацноху є песнт

ε πνοη δψταε ε ρωψ· ατω

αφτωωθε ε ρωψ· γε ηνε υπλα

НА СЕ ПЕНДРОНОС • ЦА ПТЕ ТШО

и роуле жон е воѡ. иииса

και σεναβολη ε βολη η κε κοτι

4 Η ΟΥΘΕΙΨ · ΔΗΝΣΑ ΠΑΙ ΔΙΝΑΤ

ε ρεπθροπος · ατω ατρημοος

ϑιζωσθ ἀτ† ηατ η οτϑαπ· ατω

Λινατ ε τεψτχη η ηε ητ ατμο

οὗτος ἐστὶν ὁ κέντρον καὶ ἡ γ'.

T t

Аτω е тѣе пѣаѣ ѡ пнотте ·
 аτω нете ѡп отѡшт ѡ пе
 отрїон ѡп тефрїкѡн · аτω
 нете ѡп отѡ ѡ пецѣадеп
 ехп теттегнѣ · н ехп пецѣаѣ ·

Атѡнѡ аτω атррро ѡп пѣхрѣ

5 н ѡп н роѡпе · п не сеѡпн ѡе
 н пѣт ѡотт ѡпѡтѡнѡ ѡп
 т отѡн е ѡл пѣт тѡп н роѡпе ·

6 таг те тѡорп н аѡастасїс · пага
 тѣ аτω ѡтааѣ пѣт пете отнѣ
 отѡерос гн тѡорп н аѡастасїс ·
 ѡѣ ѡп те пѣер сѡат ѡ ѡот ѣзот
 сга е гргѣ еѡѣ паг · аѡла еѡна
 ѡпѣ н отнѣ ѡ пнотте ѡп
 пѣѣ хрѣ · аτω сенаррро нѣѣ
 7 аѣ н тѡп н роѡпе · готѡн ѡе еѣ
 ѡпѡнѡн е ѡл пѣт тѡп н роѡпе ·
 сенѡѡл е ѡл ѡ псѡтанас гн
 8 гѣпѣре · пѣѣ е ѡл е пѡана н
 тоїкѡтѣнн · есѡотг е готѣ н
 пѡѡт ѡп ѡѡѡт · е ѡл гѣ
 пѣѣотт н ѡот ѡ пѡг ·
 е готѣ е пѡлѡтѡс · еѣ пѣѣ ѡ

9 пѡп н ѡѡлѡсса · аτω аѣг ·
 е гргѣ еѡѣ пѡѡѡ ѡ пѡг ·
 атѡте е тѡреѡѡлн н не
 т отѡѡ · ѡп тѡлїс ѡ пѣерїт ·
 атѡгт ег е ѡл гн тѣ е ѡл гн
 тѣ пнотте · аτω аѣѡѡѡт ·
 10 пѡѡѡлос ѡе еѣ пѡана ѡѡ
 от · атѡѡѣ е тѡѡнн н ѡѡ
 гт гн ѡнн · пѣѡ пт атѡѡѡ

Fol. 32 b

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- κωρτ ип отηи • ете пай
 9 пе п^иот и иер с^иаѳ • аѳω
 аѳеи п^ии ке ота е вол ри пса
иц нат^иелос • ете оти^ит^иот
 тсаѳе и фи^иа^илн ет иер п пе
 п^ил^ит^ин п ран • аѳѳаѳе п^ии
иа^и еѳѳω ии^иос • ѳе а^ии^иот та
 тсаѳон е тѳѳе^иеет т^ии^ие[е] и пе
 10 ри^ие^иѳ • аѳω аѳѳи^ит ри пе
 п^ии^иа еѳи отт^иот^ит н^иос еѳѳосе •
 аѳтсаѳи е т^ип^ио^ии^ис ет отаѳ
ѳи^ие^ил^ии^ие • ес^ии^ин^ит е п^иес^ин^ит е вол
ри т^ипе • е вол рѳ^ит^ии п^ии^иот^ите
 11 е оти^итас ии^иаѳ и п^ие^иот^и
и п^ии^иот^ите • е^ире п^иес^иот^ио^иеи^и еѳ
 е^ип^ие п отω^ип^ие и ие • еѳ^ита^и
 н^ит н^ие п отω^ип^ие п иас^ип^ии^ис :
 12 еѳе^ип^ие п отк^ир^ист^иа^ило^иѳ • еѳи от
соѳ^ит ии^иос еѳѳосе • еѳи ип^и
 т^ис^ин^иот^ис и п^иѳ^ил^иω^ин ии^иос • е^ире
ин^ит^ис^ин^иот^ис нат^ие^илос ри^ин
и п^иѳ^ил^иω^ин • е^ире рен^ир^иан с^ин^и е
рос ната п ран п т^ин^ит^ис^ин^иот^ис
и фѳ^илн п^иен^иѳ^ире и п^ие^ин^ил
 13 е^ире ѳо^ии^инт и п^иѳ^ил^иω^ин ѳω^иѳ^ит
 е п^ие^ие^иѳ^ит • аѳω ѳо^ии^инт и п^иѳ^и
 л^иω^ин е п^ие^ир^иѳ^ит • аѳω ѳо^ии^инт
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 14 еѳи ин^ит^ис^ин^иот^ис п с^ин^ите и п^ис^ио
 ѳ^ит п т^ип^ио^ии^ис • еѳс^ин^ит е ро^иот •
 п^ии^и п ран и п^ин^ит^ис^ин^иот^ис
 15 п а^ип^ио^ист^ио^илос • и п^ие^ир^ии^ие^иѳ • аѳω
 п^иет ѳаѳе п^ии^иа^иѳ • п^иет п от

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5

πῶλων σοοп е вoл ρн от
 μαρταριτης н отωт · ατω
 τεπлатια н тπολις · εσο н ποτῆ
 [εϋ]οτααῖ · ποε н отаѣдσνειн
 εϋτῆῃнт :

- 22 Ип пиаτ де ерпе н ρнтс · пжѣ
 тар пноуте · пе псєрпе ии пе
 23 ρиєи · ατω тπολις пєср χρια
 ан и при ии ποορ е тре тр от
 оєи е ρос · пєоот тар и пноуте
 р отоєи е ρос · ατω пєсρнѣ
 24 пе пєρиєи · ατω н ρєθнос
 палеооше е вoл ρитє пєсото
 єи · ии пррωот ии пкаρ
 єтєиє ии пєтєоот єротн е ρос ·

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oh

- 25 Ατω сєнашωтє ан н пєспт
 λων ии пєρоот ии тєтши ·
 ии отши тар пашωпє ииαт ·
 26 сєнаχι е ρотн ии пєоот ии
 27 птаю н єнρєθнос · ατω н
 нєтῶн е ρотн е ρос нσт отон
 нии єт χαρє ии нєт єирє н єн
 вoтє · ии н ρєϋχισoλ · єиєн
 тєт нєт снρ ρє пχωωєє
 ии пєρиєи · αϋтсαβοι єтєєρο
 Chap. XXII. 1 ии ооот єϋонρ єϋотοῖш ποє
 н откρтєтαλoς · єϋннт е вoл
 ρє пєθροнос ии пноутє ии
 2 пєρиєи · єт н тєинтє н тє
 пλαтєиα н тπολις · єрє отшии
 н ωнρ ρт пєисα ии пαг · ии
 єρο єϋєирє ии ииτєпooтє н [нар]
 пос ·:

- [illegible]

[End of Fol. 36 b]

[Six and a half verses wanting. The following is from Goussen, *Studia Theologica*, Leipzig, 1895; and see Delaporte, *Apocalypse*, Paris, 1906]

- [illegible]

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